

A
S V B P O E N A
FROM THE STAR-
CHAMBER OF
H E A V E N.

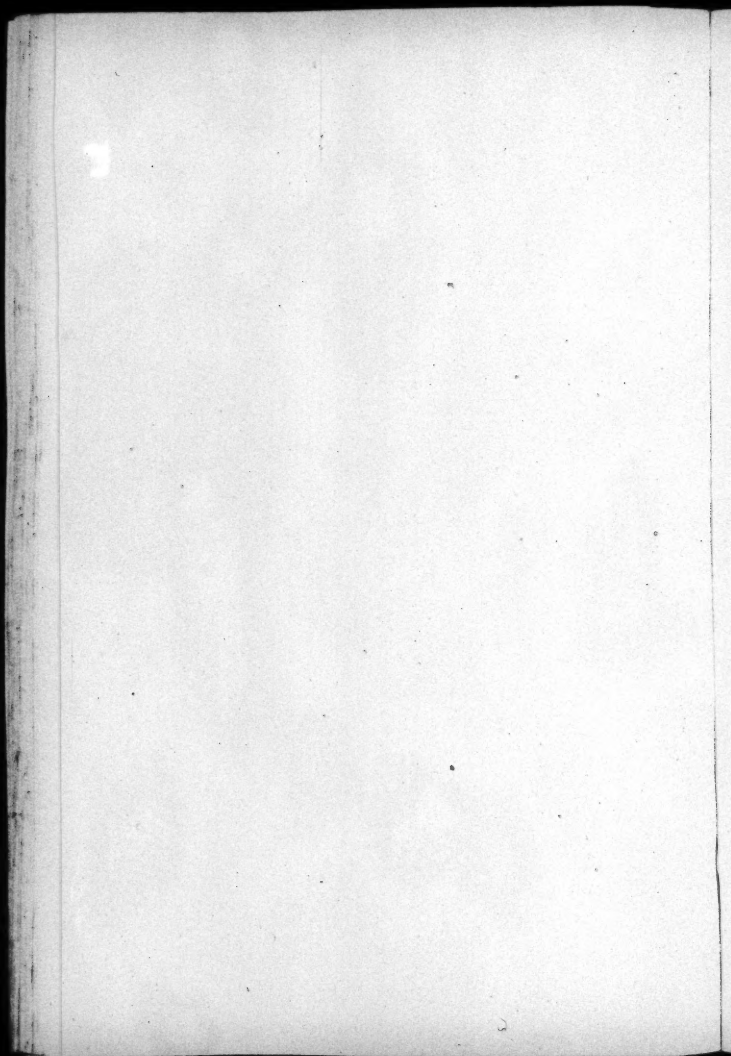
*A Sermon preached at Pauls Crosse
the 4. of August. 1622.*

With some particular Enlargements
*which the limited time would
not then allow.*

By DAN. DONNE, Master of Arts, and
Minister of the Word.

August. Confess. lib. 8. cap. 1.
Tolle, Lege: Tolle, Lege.

L O N D O N,
Printed by *Augustine Mathewes* for *John
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the Gunne. 1623.



Honoratiss. Dominis.

IOHANNI
COM. DE HOL-
DERNESSE, VICE-
COM. HADDING-
TON, ET BARON
DE KINGSTON AD
THAMESIN,
&c.

ET

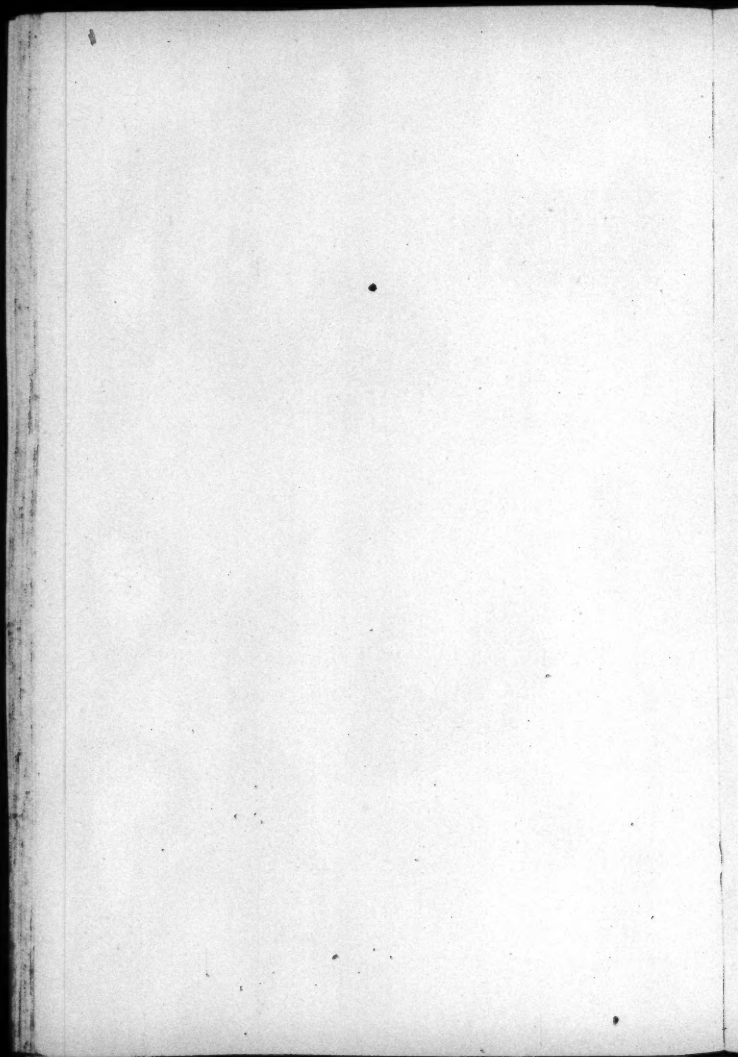
DOMINO HEN-
RICO HOBART,
MIL. ET BARONET.
CAPIT. IYST. DOMI-
NI REGIS DE
BANCO.

NEC NON



VIRO VERE
REVERENDO
MULTISQUE NO-
MINIBVS COLENDO
IOHANNI DONNE DOCTO-
RI IN SACRA THEOLOG.
ET DECANO ECCLE-
SIÆ DIVI PAULI
LONDON.

DANIEL DONNE
HAS SVAS QVALESCVN-
QVE MEDITATIONES
HVMILLIME,
D. D. D.





To the Reader.



Courteous Reader, I haue in the Title-page of this Booke rendered a sufficient reason of the Excreſcencie of this Sermon. Yet for thy more particular ſatisfaction, underſtand, that from the Beginning of it to the 52. Page, I preached it word for word, as it is Printed. Now becauſe many at the Crefſe had runne into Deſperate Debts, Borrowed ſo much Time of the Auditory, as they neuer meant to repay: therefore I reſolued to content my ſelfe with a brieſe Paraphraſticall Explication of the Particulars that remained, and ſo, to keepe my ſelfe out of Debt: rather then Borrow what I thought I ſhould neuer repay. Since, being ſolicited to Publiſh what I then Preached: that each Part might enjoy its iuſt Proportion for the Exact Compoſition

To the Reader.

position of the whole, I have enlarged my selfe in Those last Particulars: and Commend my Paines therein to thy Candid Interpretation. If thou meete With any Faults in the Print, they are I dare promise but Literall, and such as will scarce puzzle the most Illiterate. Correct them, if thou please, with thy Pen. If there be any thing amisse either in the Method, or Matter: thy Friendly Information shall be Thrice acceptable. In the meane time, I advise Thee to Read with understanding, to Remember what thou doest Read: And the Lord giue thee grace to practise what thou doest remember. Farewell.

Thine in Christ,

DAN. DONNE.



A SVBPOENA

from the Star-chamber
of Heauen.

LUKE 3. 9.

*Now is the Axe layd vnto the root of the
the trees: every tree therefore not bring-
ing forth good fruit, is hewen downe,
and cast into the fire.*



His Text at the first blush,
appeareth like it selfe, bea-
ring a face of vtter ruine
and destruction: paralell vn-
to that of the Edomites,
Psa. 137. 7. *Downe with it, down with it,
euen to the ground. It beginneth with the
Axe, and endeth with Fire, two merci-
lesse instruments of ruine & destruction.
The former makes worke for the latter;
the Axe for the Fire: for the Axe is laid*

B

vnto

Genes. 3. 24.

vnto the root of the tree, that the tree being cut downe, may be cast into the fire. The entrance into this Text doth something resemble that into Paradise: there was a flaming sword, Gen. 3. 24. heere a fearefull Axe: yet both farre different for their ends: that was forcibly to driue *Man* backe from the way, but this is forcibly to driue *man* into the way vnto the Tree of life: that, whilest hee seriously considereth his fearefull estate, how that his transgressions haue made him like a Tree, vnto the root whereof an Axe is laid to hewe it downe, that it may be cast into the fire, he may presently turne vnto God, and in due time bring forth fruites meete for repentance, lest hee also bee hewen downe by the Axe of Gods wrath, and so perish for euer.

This sacred Writ may not vnfitly be termed a Subpœna, sent from the Star-Chamber of Heauen, the high Court of Almighty God, and serued by Iohn the Baptist, Gods especiall Bayliffe, vpon certaine Pharisees and Sadduces that came vnto his Baptisme: wherein is giuen them to vnderstand, that they must not, as formerly they had done,
con-

content themselues with an outward forme of repentance, a seeming godly sorrow for their sinnes: but must manifest the truth thereof in bringing forth fruites worthy repentance, making their appearance out of hand before almighty God in all holinesse and righteousness of life under paine of both temporall and eternall destruction. Now this *Subpara* is expressed by way of *Parable*, or *Metaphor*, wherein God is resembled vnto an Husbandman, or Gardiner trauerfing his ground, with an *Axe* in his hand, hauing this resolution in his heart, not to suffer any Tree to grow in his Orchard, that doth not bring forth good fruit, but to cut it vp euen at the very root, and to make of it fewell for the fire. The whole World is Gods Orchard: the men in the world are the trees of this Orchard: that man which bringeth not forth the good fruit of good lining, the Lord will vutterly root vp out of the land of the lining: for, Now is the *Axe* laid vnto the root of the trees; every tree therefore not bringing forth good fruit, is hewen downe, and cast into the fire.

For the resolution of this *Wyrt*, may it please you to take three things into

A Subpœna from the

your consideration.

1. The parties whom it summons and concerns, expressed,

1. Indefinitely, *δὲ ὅλα*, trees.

2. Vniuersally, *τὸν δὲ ὅλον*, every tree.

2. The thing required of every tree, and that is, *πρὸς καρπὸν καλὸν* to bring forth good fruit.

1. We must *πρὸς*, bring forth, there is a production.

2. We must *πρὸς καρπὸν*, bring forth fruit, there is a fructification.

3. We must *πρὸς καρπὸν καλόν*, bring forth good fruit, there is a qualification.

3. The Penaltie, in case the parties proue delinquent, and that is set downe,

1. as intended, in the first wordes, Now is the Axe laid vnto the root of the trees.

2. as inflicted, in the words following, Every tree therefore not bringing forth good fruit, is hewen downe, and cast into the fire.

In the Penaltie, as intended, obserue,

1. the Instrument for the performing of it, *αἶψα*, an Axe.

2. the Application of it, *κατὰ*, it is laid to the trees.

3. the Place or part vnto which it is applied

applied, *αἷς πίλῃ*, unto the root of the trees.

4. the Time of laying this Axe vnto the root of the trees, *νῦν, νῦν*, now, now is the axe laid vnto the root of the trees.

In the penaltie, as inflicted, we haue to obserue,

1. The Duplicitie of it.

1. an excision, *ἐκκόπῃ*, is hewen downe.

2. an exustion, *εἰς πυρὸς βάλλεται*, is cast into the fire.

2. The Certaintie of it, intimated in the tense, wherein it is expressed: It is not said, The tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire, but is hewen down, and cast into the fire, it being as certaine as if it were already inflicted.

3. The Generalitie, or large extent of it, no tree shall scape, for *πᾶν δένδρον*, E- uery tree not bringing forth good fruit, is hewen downe and cast into the fire.

These are the particulars obseruable in this text; I haue here as ye see, *Magnum in paruo*, a little world of matter in a few words; *Singula verba suam habent epistasin*, each word hath his weight, and is not lightly to be passed ouer: therefore something of euery thing, plainly

Butinger in
3. Matth.

of all: I pray God as profitably vnto all.

The first generall
Part.

And first of the *Parties*, whom this *Writ* doth *summon* and concerne; indefinitely, *seeded trees*: not naturall, but *metaphoricall*; for by *trees* is meant *men*.

Mark: 3. 24.

And let not this Metaphore seeme stranger; for as he did that was our Saviours patient for the recovering of his eyesight, so may wee see men, *as Asapa*, like trees. It is the allusion of that renowned *Heathen*, that *Man* is *planta inuersa*, a tree turned upside downe: his head

Aristotle.

is the *root*, his *body* the *trunke*, his *armes* and *legges* the *maine branches*, his *fingers* and *toes* the *lesser boughs*, his *skinne* the *barke*, his *soule* the *life* of the *whole*. And in the sacred Scripture, we find it a familiar metaphor, to expresse *Man* by a *tree*: Either *make the tree good*, and his *fruit good*; or the *tree corrupt*, and his *fruit corrupt*: for the *tree* is known by the *fruit*.

Matth. 12. 33.

Where by *tree* is meant *man*; by *fruit*, his *workes*: both *Jewes* and *Gentiles* are by Saint *Paul* termed *trees*, Rom. 11. the *Jew* a good *Olive tree*, the *Gentile* a wild *Olive tree*. Not to multiply instances, let one place speake for all. The

Rom. 11.

Psalm. 119.

Prophet *Dauid* describing the state of the

the child of God, he shall be (saith hee)
like a tree planted by the riuers of waters.
Thus man is a tree, cuius radix, volun-
tas: folium, cogitatio: flos, sermo: fructus,
opus, saith Ludolphus: his will is the
root, his thought the leafe, his speech the
flower, his worke the fruit.

De vita Christi.

Now as of Trees, some are high and
loftie, as the Cedars; some low, as the
shrubs: so of Men, some are high and
mightie, like the Cedars of Lebanon, and
the Okes of Basan; publike men, men of
eminent place in Ciuill and Ecclesiasticall
gouernment: some low like shrubs, pri-
uate men, men of inferiour note and con-
dition: This Subpana concerneth not
onely some one tree particularly, a prince-
ly Cedar, or petty shrub; but indefinitely,
ἅνδρα, trees, that is, any trees: yea uni-
uersally, πᾶν δένδρον, euery tree: not one-
ly Genera singulorum, some Princes, some
Priests, some People: but singula gene-
rum, all Princes, all Priests, all People.
So that you cannot say vnto me, as the
Apostles vnto our Saniour, when hee
told them that one of them should be-
tray him, Is it I? or, is it I? or as the
high Priests to Indas, Matt 27.4. What
is it to vs? For as our Prognosticators

Math. 26. 22.

in the Frontispice, & Title page of their Almanacks, that they are calculated for the Meridian of some particular Town, or Citie, but may serue generally for the whole Countrey: So may I say of this *Subpæna*, though it was particularly serued vpon the *Iewes* that came to be baptized of *Iohn* in the riuer of *Jordan*; yet it concerneth *all*, both *Iewes* and *Gentiles*, for whose sinnes our blessed *Sauour* shed forth the *Jordan* of his precious blood: And therefore *God* doth send mee, though the meanest of those that minister and serue at his *Altar*, to serue this *Subpæna* vpon euery one here present: *Clamo & mihi ipse*, I except not my selfe: *Non enim tam improbus sum, ut curationes ager obeam, sed tanquam in eodem valetudinario jaceam de communi malo vobiscum colloquor, remedia communico.* As *Seneca* most sweetly, and more particularly to his *Lucilius*, Ep. 27. Seeing therefore it is directed to euery one of vs, let euery one of vs in the feare of *God*, as we tender the good of our owne soules, hearken with reverence and attention what *God* in this *Writ* requireth of vs; and the *Lord* of his mercy giue vs grace & power to performe it. That

That which God in this Writ requi-
reth of vs, is, ποιῆν καρπὸν καλόν, to bring
forth good fruit.

1. We must ποιῆν, bring forth, there
is a Production.

2. We must ποιῆν καρπὸν, bring forth
fruit, there is a fructification.

3. We must ποιῆν καρπὸν καλόν, bring
forth good fruit, there is a qualification.

First for the Production, Every tree
must ποιῆν, bring forth. This verbe ποιῆν
is a word of action: and action is the
life of the world. The Celestiall crea-
tures haue their continuall motion, the
Subiunary are estated in alteration.

* Man the great worlds little summe,
hath an active soule infused into an orga-
nicall body: nothing is more naturall
vnto him then to be in action. Sloth is
not more the bane of the body, then of
the Soule: for the Soule (saith Aquinas)
being alwayes naturally mooneable, cannot
endure to be out of action. A garment out
of wearing, is subiect to the Moath:
Iron not used, contracteth rust; standing
waters, corruption. The wheele that lyes
still, is a fit Loom for the Spider to
worke in. * When man is idle, out of
action, the Deuill is ready at his elbow

The second ge-
nerall part.

1. A Production.

* Officiosum hoc
animal Deus
creauit, & natu-
ralis est sibi exer-
citionum instanc-
tia: otium vero
in naturale. Ob-
est enim inertia
cunctis corporis
membris, nulli
autem ut animæ.
Ea namq; cum
continuo sit na-
turaliter mobilis
ociari non patit-
tur. Aqu in locis.
* Otium pulsi-
nat Satanae.

*Doctor Beys.**The Preachers
Travels.**Gene. 2. 15.**Iob 5. 7.**Gene. 3. 17.*

to presse him for his *Souldier*. What is the reason that many doe so lust after their *Dalilabs*, offer so much incense vnto *Venus*, and sacrifice so often to her *Scheme*? Is it not because they are *Idle*? For as our learned Postiller hath obserued it, *Vnchaste folly is for the most part begot of an idle braine, and hatcht in a lazybody. Otia dant vitia.* Men in doing nothing, learne to doe nothing but euill: yea, like *soft wax*, they are then capable of any impression, fit to do the *Deuill* any seruice. Singularly commendable therfore is that Discipline which is practised in *Cassan*, a principall citie in *Parthia*: there *no idle person* is permitted to liue among them. Sure I am in *Gods vineyard* none must stand idle. *Adam* euen in his *innocency* must dresse & keepe the garden of *Eden*. *Man* is borne to labour as the sparkles that fly upward, saith *Iob*. It is euery mans Calling to worke, to eat his bread in the sweat of his brows; but to be idle, neither *Church* nor *Commonwealth* affordeth any such Calling. In both some labour, some looke ouer, but none must looke on, standing like ciphers to make vp a number, or fil vp a roome: God will not allow such *dead trees* any
roome

roome in his Orchard: none must bee dry and barren, but all bearing Trees, Every tree must *καὶ* bring forth.

All Trees must bee bearing Trees, Trees that bring foorth: but this is not all: there must be fructification as well as production. Every Tree must *καὶ* bring forth Fruit. Wee read that our Sauour, going from his lodging in Bethany vnto the Citty of Ierusalem, saw a Figge tree in the way, went vnto it, and finding nothing thereon but Leaues, left it not as hee found it, but cursed it; so that it presently withered away. My beloued, vnderstand the Morall, for Christ knew well enough, it was not the time of the yeare for the Figge tree to bring forth fruit: no, *Non ficus, sed fides, non fructus arboris, sed fructus operis quæsit.* He sought not for Figges but for Faith, not for the fruit of the Tree, but for the fruit of Workes. It is not with God as it is with Man: Though we will not suffer dead Trees to stand in our grounds, but will digge them vp by the rootes, and haue them carried foorth to the Fire; yet we will suffer many trees and plants to grow in our grounds, not because they

2. A Fructification.

Math. 21. 19.

Indolp. de vita Christi.

they bring vs foorth any fruit, or are otherwise profitable vnto vs, but because they adorne and beauntifie the ground with their pleasing varietie. But God, as hee will not suffer a dead stocke to cumber his Orchard; so hee cannot endure fruitles and unprofitable Trees, such as grow *pro forma tantum*, onely for fashions sake, that are all for leaues and flowres, but nothing for fruit. It is not the carrying of a Bible vnder the arme, It is not the frequent repaying vnto Gods Temple to heare his Word, that maketh a sound and acceptable Christian in the sight of God: forthough Happy is that house, and blessed alwayes that Congregation, wherein Martha complaineth of Mary: as saith Saint Bernard: Though it be a ioyfull sight and a blessednesse to the beholding eye, when men and women are so Reliously affected as they can finde in their hearts to sequester themselues from their worldly cares to goe to Gods Church; yet who is ignorant that this may be done for halfe endes, and sinister respects, to haue our braines swimming in knowledge, and our tongues tipt with the Scripture Dialect, that so wee may beget

*Felix domus &
beata semper
congregatio ubi
de Maria Mar-
tha conquerimur.
Serm. de Vngui-
nis Assumpt.*

beget an *opinion* of our holinesse in others, and the better worke out our more *private ends*. It is not therefore I say, sufficient that we be frequent *hearers* of the *Word*, vlesse we be *doers* also : It is not a formall-conformitie, in passages of *Pietie*, it is not the turning vp of our eye vnto heauen, it is not a volubility of *discourse* in cases of *Christianitie* that will serue the turne, all this is but a meere *flourish*, but a bringing forth of *leaves and flowres* ; whereas *God* will haue every *Tree* *ποσειν καρπον* to bring forth fruit.

And though nothing but *Fruit*, yet not any fruit will serue his turne : it must not be κακος sed καλος : bad, but good. Every tree must *ποσειν καρπον καλον* bring forth good fruit, the fruits of holinesse and *sanctification*.

The word καλον which is here translated *bonum* good, properly signifie *pulchrum* beautiful, and therefore wee must bring forth fruit which : it must be beautiful in the sight of *Men* : and good in the sight of *God* : our fruit must be beautiful in the sight of *Men* ; for our *lines* must so shine before men, that they may see our good Works, and glorifie

: The Qualification.

Math. 5. 16.

Acts 24. 15.

Math. 6.

glorifie our Father which is in heauen. Our fruit must be also good in the sight of God; for hee will not be put off with counterfeited pietie: with him it is no better then double impietie: for so shall we find it in our reckonings at the last day. Both then must goe together: wee liue heere in the sight of God and Man, and therefore must with Saint Paul, heerein exercise our selues, that wee may haue a good Conscience voyd of offence toward God and toward man. Most true it is, Onely good fruit is euer beautifull, but that which is onely beautifull, is neuer good. Indeed the Pharises had their fruits, such as were beautifull, full of beautie vnto the eye, they had their Almes-deedes, their Prayers, their Fastings, excellent workes, excellent fruites of Pietie, at the first blush beyond all compare, not to bee paralleld, they being presented vnto the eye of the world in so absolute and compleate a forme: But were they as they appeared to bee? Certainly nothing lesse: for our Saviour making a narrow search into the nature of them, found that they were nothing better then the fruit which Solinus reporteth

to grow in *Sodom*, which is in shew like
 other fruit, but being touched there is a
 strange discouery, *Extima cutis ambitio
 fuliginem sanillaceam cohibet*, the out-
 ward rine or skinne is but a case that is
 full of filthy sofly embers, and stinking
 ashes: So their outward pietie was but a
 case to couer their inward impiety; their
 fruits carried a faire glosse, seemed by
 their outside to side with the best: but
All is not gold that glisters: within they
 were full of pride, vaine glory, and hypo-
 crisie: men did see what they did, and
 thereby happily did glorifie God; but
 what they did, was onely to be seene of
 men, and therein they did dishonour
 God. Indeed such fruits ordinarily go
 for currant with man, because he re-
 ceiueth direction for his Iudgement, as
 hee is informed by his outward senses.
 But it is not so with God: his All-
 seeing Eye, piercing the most inward
 and secret parts, hee prizeth euery
 thing according to the inward worth,
 and iudgeth of the workes of pietie, as
 they proceede from the inward puri-
 tie; so that hee will not bee satisfi-
 ed with false and counterfeite fruites:
 Such Wares are not warrantable,
 not

Pſalm, 51. 5.

not marchantable with God; bee requi-
reth trueth in the inward parts: he will
haue euery tree, ποιεῖν καρπὸν καλόν, to bring
forth fruit, not onely outwardly beau-
tisfull, but inwardly good and sound.

Rom 6. 19.

Galat. 5. 22.

Ephes. 1. 4.

Euery man, as ye haue heard, is a tree,
euery branch of a good tree bringeth
forth good fruit, so must each part of
man: our Hearts must be fruitfull, in
sanctified thoughts, and holy desires: our
tongues must bring forth gracious words,
such as may magnifie Gods hoily name,
and minister grace and comfort vnto
others: our Hands must worke the
things that are good in the sight of God
and man: our Feete must walke in the
Wayes of peace: in a word, we must giue
all our members seruants vnto righteous-
nesse in holinesse; Abounding in the fruits
of the Spirit, in loue, peace, long suffering,
gentlenesse, goodnesse, faith, meeknesse, pati-
ence, and in euery good worke, that may
make vs perfect men in Christ Iesus.
For this were wee elected before the
world: God the Father did chuse vs in
Christ his Sonne before the foundations of
the world, that wee should bee holy, and
without blame before him in loue. For this
were we created into the world, wher-

as all things were made to serue for the vse of *man*, man was made to serue his *Maker* : For this end were we redeemed out of the world : For *Christ* deliuered vs from the hands of our enemies that we might serue him without feare, in holinesse and righteousnesse before him all the dayes of our life. For this purpose doth God sanctifie vs in this world with his *Holy Spirit* : I will put my Spirit within you, and cause you to walke in my Statutes, and ye shall keepe my iudgements and doe them. And for this shall we bee glorified in the world to come : Come yee blessed of my Father, take the Inheritance of the kingdome prepared for you from the foundation of the world, for I was an hungred, and yee gaue mee meate, &c. Thus will God crowne the holy liues of his seruants with an eternall weight of glory : Such honour shall haue all his *Saints*, which are fruitful in good works: not that they doe by their fruits of holinesse, and workes of pietie, merit so glorious a remuneration : alas, what can we pleade for by way of merit at Gods hand? seeing when we haue done all that we can doe, yea, that wee are commanded to doe, which is more then wee

Luke 1. 74.

Ezek 36. 27.

Matth. 5. 34.

No man can
merit heauen.

Luke 17. 10.

Math. 25. 30.

Rom. 9. 15.

Dollor King,
Bis of London.

can doe; *We are but unprofitable seruants;* saith our Sauour. And what is the reward for *unprofitable seruants*, which God will render vnto them at the last day? Why, this is their fearefull Sentence, *Cast yee the unprofitable seruant into utter darkenesse, there shall be weeping and gnashing of teeth.* No my beloued. *Eternall life* is not of *mans merit*, but of the meere gift of God through *Iesus Christ our Lord*: As a reuerend religious Prelate of our Church hath obserued, wee may read of a *Mercy seat* in the *Temple of God*, but neuer heare of a *Steele of Merit*, but in the *Chappell of Antichrist*. Indeed God doth in many places of his Scripture promise the kingdome of heauen to all that leade a religious and holy life; but this his promise is not grounded vpon a *foresight* of any *merit* in man, but proceedeth meere-ly from the *free grace and bounty of God*, who herein dealeth with vs, as a louing and bountifull father with his child, promising him some gift of great worth, for the performance of some small piece of seruice, happily for making vnto him a legge, or the like: that so by his bountie hee may bring his child

childe on willingly to tender that reuerend respect, which otherwise of dutie he is bound to doe. Holinesse of life and conuersation is that which God strictly commandeth, and accordingly requireth from euery Christian: It is (as you haue heard) the end of our Election, Creation, Redemption, Sanctification, *τοῖς ἐν καρπὸν καλὸν, to bring forth good fruit.* If we search the Bible from the beginning to the ending, we shall find this to be the very pith, the marrow, the maine subiect and life thereof: yet behold the great goodnesse of God, what he might command and compell vs vnto, in the name of our Soueraigne Lord and maker, he doth (considering our weaknes and infirmitie) intreat and wooe vs vnto, in the language of a louing and bountifull Father. As S. Augustine most sweetly, *Nobis premia repromittit, et nobis obsequia debita seruitutis extorqueat,* he doth make vnto vs a promise of remuneration, to draw vs to the performance of that seruice which in dutie we owe vnto him in the whole course of our life and conuersation: *Vt quos nolle seruire conspiciat sponte, suorum beneficiorum possit promissionibus inuitare,* that

Serm. 3. de verbis Domini.

Why God doth
promise a re-
ward to good
works.

1.

2.

3.

whom he sees will not freely serue him of his owne accord, he might louingly and friendly inuite, by promising a reward.

This doth God, to make it knowne and manifest vnto the sonnes of men, 1. how sweet and pleasing a sauour the sacrifice of our holy Obedience doth send vp into the nostrils of the most High. 2. That none shall euer inherit the ioyes of heauen, but such as doe wholly endeavour and bend themselues forward to *bring forth good fruit* here on earth; such as labour for the inward sanctitie, and lead a holy and religious course of life. And 3. that they shall be as sure to participate of this his promised bounty, as if by their deserts and merits they were interested in it. And that the *Sunne* of Gods *grace* and *bounty* may yet more clearly and freely reflect its beames vpon the eyes of your vnderstanding, I hold it not vnfitting before we proceed any further in a word or two to remooue out of the way the opinion of *Mans merit*, which like a thick mist and darke cloud the enemies of the crosse of Christ, haue cast before it, to the great obscuring and impay-
ring

ring of the glorious *splendor* thereof. It is a point, I take it, well worth the time, and may iustly plead for your Christian attention. Sure I am, it maketh much for the promoting of Gods *glory*, and the furthering of our owne *Good*: for when wee seriously consider the insufficiency of our owne works to saue vs, we may learne a poynt of true wisdom, not to leane vpon the *broken staffe* of our owne *Merits*, which will surely deceiue vs, but wholly to relye vpon the *louing mercies* of God, which are *sure*, and will *neuer faile* vs. Thus Gods shall be all the glory, and ours all the good.

I am not ignorant, that many of our moderne *Diuines* haue not a little studied this point, and left the fruits of their learned Labours vnto the broad eye of the world, that whoso list may looke into them, and receiue satisfaction to the full; for nothing of substance can bee super-added vnto that, which they haue already set forth: yet I think it not amisse, considering the *present occasion*, to borrow a little handfull out of the liberall haruest of their labours, and present you with a taste of their fruits

dressed after my owne fashion: I doubt
 not but it will be pleasing vnto some, I
 hope and pray that it may be profitable
 vnto all. Happily I may herein seeme
 to some to make an *impertinent digres-*
sion from my text; but who so well weigh-
 eth the drift of the Holy Ghost, shall
 find, and consequently beare me wit-
 nesse, that I doe not beg my Theame,
 pick a quarrel with that which the text
 of it selfe will not seeme to afford and
 offer. That which God in this *Writ* re-
 quireth of vs, is the *bringing forth of good*
fruit: this is the maine thing intended
 in this text, and pressed *upon* paine of
 Gods furious wrath, and fiery displea-
 sure for euer, signified in being *cut*
downe, and cast into the fire. As if he had
 said more fully, yet briefly and plainly
 thus: If ye *bring forth good fruit*, yee
 shall be *saved*: but if ye doe *not bring*
forth good fruit, yee shall be *damned*.
 Now, the *not bringing forth of good*
fruite, being the *meritorious cause* of
 our *Damnation*, (as you shall heare af-
 terward) one would thinke on the
 contrary, that the *bringing forth of*
good fruit, is a *meritorious cause* of our
Saluation.

That

That we cannot by way of *Aleris* challenge so magnificent a remuneration, as God out of his great goodnesse doth binde himselfe by promise to conferre vpon the *Sonnes of Men* for their pious and godly conuersation, may be plainly demonstrated vnto you by diuers particulars I will at this time contract my selfe in fīue. In euery *Worke* to make it *meritorious* there are *five things* requisite.

Our worke is not meritorious for five Reasons.

- | | |
|---------------|----------------|
| 1. Gratuitie. | 3. Proprietie. |
| 2. Vtilitie. | 4. Punitio. |
| 5. Paritie. | |

1. That *Worke* which doth *merit* any thing at Gods hand must of necessity be *opus Gratuitum*, a free-will Offering, a worke of *Gratuitie*, and in no wise due for any other cause or respect. Seeing then we owe of *dutie* vnto God whatsoeuer we are or haue; vndoubtedly whatsoeuer we doe, can *merit* nothing at Gods hand.

2. There must be *Vtilitie*, that *Good* which we doe, to make it *meritorious*, must be *profitable* and *commodious* vnto him, at whose hands wee *merit* any thing. But *no action* of ours of what *straine* soeuer it be, can bring any be-

Iob 22. 23.

nesit, any *commoditie* vnto God : for as *Eliphaſ* ſaid vnto *Iob*, *May a man be profitable vnto God as he that is wiſe may be profitable vnto himſelfe? Is it any thing to the Almightye that thou art righteous? or is it profitable to him that thou makeſt thy wayes vpriight?* His *Interrogation* doth argue a ſtronge negative reſolution: as if he had ſaid in a word, *No mans righteousneſſe can bee any way profitable vnto God: and therefore we can merit nothing at Gods hand.*

Phil. 2. 13.

3. In that by which we *merit* any thing we muſt haue an *absolute proprietic*; it muſt be our owne. Now *Good workes*, *Good fruits* are not our *own*, they are *Gods*: wee cannot of our ſelues ſo much as *Will*, much leſſe *workē* that which is *Good*, for it is *God* that *worketh* in vs both the *Will* and the *deed*: Therefore we can *merit* nothing at his hand.

4. There muſt bee a *Puritie*, our *Workes* muſt be performed according to that *absolute Perfection* and *Puritie* which *God* in his reuealed will requirerh of vs: they muſt bee vindicated and freed from all *uncleanneſſe* and *imperfection*, which no man ſo long as hee liueth in the *fleſh* can vndertake for the

best and choicest fruit he bringeth forth: for euen our *best actions*, were they narrowly scanned, in some thing or other *Carnis putredinem sapiunt*, as *Caluin* noteth, doe sauour and relish of the Corruption of the *Flesh*: happely they haue leaned to some *sinister respect*, or haue not beene performed with such *sincerity* and *alacrity* as *God* requireth.

*Lit. in Tit. de
Justif. fidei,
Cap. 10.*

5. To make our workes *meritorious*, there must be a *Paritie*, there must bee some *proportion* and *equalitie* betweene that *Good* we doe, and the *reward* wee receiue for it: Now what *Parity*, what *Proportion* betweene our *Workes* which are but *temporall* and *finite*, and the *reward* which is *eternall* and *infinite*: The *Naturall Phylosopher*, and any one that is not a *mere naturall*, will tell vs that *Finiti ad Infinitum nulla est proportio*, there is *no proportion* betweene that which is *finite* and that which is *infinite*. Therefore our *choicest fruits*, our *best workes* being *defectiue* in *euery one* of these *five particulars* which ought *necessarily* to concurre for the making of them *meritorious*, it is strange there should liue in this *great light* of the *Gospell* any that dare attempt such a
 Worke

worke of darkenesse as to stampe mans
 workes with the Character of *Merit*.
 Sure I am in the Word of God we can-
 not so much as finde the Word *Merit*.
 Indeed *God* doth very frequently in
 the Sacred Scripture promise a *reward*
 to the godly, and hence they fondly
 collect that the godly doe *merit* by the
 holinesse of their liues : as if between
reward and *merit* there were a *mutuall*
relation, that no reward is giuen but vp-
 on a presupposed merit. For answer
 whereunto, I may tell them, as our Sa-
 uiour the Sadduces, That *they erre not*
knowing the Scriptures : for as the Lear-
 ned haue obserued, that which by Saint
Mathew is termed *μισθός* a *Reward*, is
 by Saint *Luke* termed *χάρις*, *Grace*, *fa-*
uour or *thanks* ; to signifie vnto vs,
 that when God rewardeth the righte-
 ousnesse of men, the *reward* is not to be
 ascribed to any worth or *dignity* in the
Creature, but wholly to the *benignitie* of
 the *Creator* : not to any desert or *me-*
rit in *Man*, but vnto the meere *grace*
 and *mercy* of his *Maker*. For as Saint
Paul 2 *Ephes.* 8. 9. a place worth the
 noting, *By Grace we are saued through*
Faith, and that not of our *seines* ; it is the
 gift

Math. 22. 19.

Math. 5. 46.
Luc 6. 32.

2 Ephes. 8. 9.

gift of God : not of workes, lest any man should boast himselfe. The Case being so cleare, we may be bold to affirme that most blasphemous is the practise of the Papists who both in Pulpit and Presse so stiffely contend to enthrone the imperfect, impure workes of sinnefull man in the Chaire of Merit, in which nothing by right but the holy and perfect obedience of the Sonne of God can sit. My beloued, I dare confidently affirme it for truth, and you may boldly take it vpon that terme, that no Mortall by building him vp a Babel of his merits can euer reach Heauen : Heauen being a transcendent, too high for the short reach of humane merit. The fairest face hath some Mole or Freckle : the soundest Pomegranate, some rotten Kernell : Corruption is a great part of the best : yea the best euen from their conception are wholly ouer-runne with corruption, from which they can neuer be thoroughly purged till the soule and the body by death be parted and put asunder : by reason whereof euen our best actions are stained, our best fruits wee bring forth are foulely blemished, and will not endure the lust eye of heauen to behold

Psal. 143. 2.

Esa. 64. 6.

Heb. 12. 28.

hold them as they are *in themselves*: the serious consideration of this made the Prophet *David* thus pray vnto God: *Enter not into iudgement with thy seruant. for no flesh is righteous in thy sight*: Therefore my beloued, instead of standing like Proud *Pharises* vpon the tiptoes of of our owne goodnesse, let vs with the Penitent *Publican* truely humble our selues before the throne of his Sacred *Maiestie* for our manifold transgressions which bring vs vnder the curse of the *Law*: for the manifold sinfull imperfections and blemishes euen in the *best fruits* that euer wee brought forth, for which we stand guiltie before him: Let vs reiect the *menstruous* and rotten ragges of our owne *righteousnesse*, wholly relying vpon the louing mercies of our *heauenly Father*, which hee hath set forth vnto vs in his *Sonne Iesus Christ*, who himselve alone by his most perfect and all-sufficient *obedience* hath merited our redemptiō from the wrath to come, and purchased for vs a *Kingdome that cannot be mooued*. This hath he done for vs: but how? vnder condition of our *new obedience*; of putting off the *olde Man*, and putting on the *new*: of forsaking

forfaking the *crooked paths* of Sinne, and following the *fraight way* of Righteousnesse : So that being redeemed and bought with the price of the *Lambe*, wee must not thinke we may liue according to the lusts of our owne hearts and whatsoeuer seemeth good in our owne eyes, for this is nothing else but a *trampling* of the *blood* of *Christ* vnder our feet, a *turning* of the *grace* of *God* into *wantonnesse*, the onely way to make our selues vncapable of that inestimable bounty of our *bles-sed Redeemer* : No, no ; such as are *Iu-justified* by the *blood* of *Christ*, and haue any sauing portion in his bitter death and passion, are also *sanctified* by his *blessed Spirit* vnto all holy obedience, to bring forth good fruite, the fruit of good liuing : This is the true *Character* and cognisance of such as are of the *household* of *Faith* : For as the tree is knowne by the fruit : so is *Faith* made manifest by the *workes* of righteousness. The bringing forth of good fruite is *via Regia*, the Kings, yea euery *Christians high-way* wherein he must walke, if he make any account to attaine vnto that *Spiritual* *Caanaan*, to be

James 3. 18.

Matth. 23. 2.

2. Tim. 4. 7.

Psal. 119. 2.

be a free Denizon of the holy Ierusalem, that city aboue, the mother of the elect. For as among the Antique Romanes, the two Temples of *Vertue* and *Honour* were so contriued, that none could haue accessse vnto the latter, vnlesse hee did take the former in his way: So it is with vs, God in his eternall decree hath set downe this resolution, which like the Lawes of the *Medes* and *Persians* will admit of no alteration, that none shall obtaine the life of *Glory*, but such as liue in the state of *Grace*: The penny is paid onely to such as labour in Gods vineyard. The Crowne of righteousness is laid vp only for those that fight a good fight, and finish vp the course of their lines in the faith of Iesus Christ. Hence that of the Prophet *Dauid*, *Eschew euill and doe good, and liue for ever*. To draw vp all in a word, though we can neuer bee saued for bringing forth good fruit, yet we can neuer be saued without it, such is the necessitie thereof: *Sola fides iustificat, sed non solitaria*. It is a common, a knowne position, Only faith doth iustifie vs, but not faith alone: onely faith doth iustifie, as the Instrument by which we apprehend and lay hold on the Obedience of Christ.

Christ, the only *meritorious* cause of our *saluation*; but not *faith alone*, that is, a *barren*, a *dead faith*, a *faith without fruits*; for that is no *saving*, no *justifying faith*: and therefore *every tree must bring forth good fruit*.

This is the Doctrine we *Preach* and *Presse*. See then by the way, the impudent malignitie of our broad-mouth'd *aduersaries*, the brats of *Romish Babylon*, in traducing and branding our *Protestant Ministers* for *Solifidian Preachers*, such as in their Sermons are al for *faith*, and nothing for *fruits*. Thus like cursed *Vipers* they vent out the venom of their malice vpon vs, of purpose to bring our *persons* and *doctrine* into contempt with their hood-wink't *Proselytes*, and all because wee will not with them beyond *truth*, adde to the worth of good works, and detract from the sole *efficiencie* of *Christ* his *obedience*. Maugre their virulent malice, this is our abundant comfort, that besides the testimony of our owne cleare *consciences*, which are vnto vs as many * *millions* of *witnesses*: those many learned and religious *Treatises* of our *Churchmen*, which haue vndergone the *Presse*, & are at this present extant: that

Heretici bodis-
confilia carnis
dederunt & do-
ctrinam Baalam
tenuerunt, nec
ipsas Dei leges
aut mandata esse
ad salutem ne-
cessaria, sola fide
omnes saluari.
Vt vniuersi ita le
deseruerunt, om-
nem de peccatu
& virtutibus sa-
nam d. Romm
venenatis suis
dogmatibus im-
pecerunt. negan-
do illam boni
operum veram
utilitatem, aut ad
salutem nec. effi-
ciam, & conse-
quenter omnia
in sola fide col-
locant. Stapl.
promptuar. Mor.
in Dominic. 7.
Pentecostes.
* Conscientia
mille testes.

that little world of *Christian people* by our ministry fed to their euerlasting happinesse, those many holy and blessed *Angels* alwayes present at our solemne sacred Assemblies: and *God himselfe*, who is *all in all*, and *aboue all*, will subscribe to our white Innocence, and their blacke Impudence.

Oh my beloued, I would to God all of vs, both Priests and people, could as generally wipe away this their foule and false asperſion, by bringing forth of good fruit, as by our generall preaching and profesſing the neceſſity thereof. But alas, the neuer too much to be lamented miſery, whilst out of our zeale to Gods glory, we labor to maintaine the sacred prerogative of *Christ* his obedience, and labour to pull downe those proud pillars of merit which our *Aduersaries* of their owne heads haue erected to the honour of mans worthlesſe works, and the dishonour of God, we carelesly neglect, and scarce so much as once think vpon that which is Gods chiefeſt glory, and the life of our *Christian* profelſion, bringing forth good fruit.

I remember I haue read this censure of the *Roman* State, *Omnium bonorum prin-*

principum imagines in uno posse exculpi annula, that the *portraiture*s of their good *Princes* might bee cut out within the compasse of a little ring. Oh my beloved, is it not as iustly to be feared, that the like may be as truly affirmed of vs? So small is the number of those in this our *Sardis*, which haue giuen vp their names vnto *Christ*, (if we may take the libertie to censure the tree by the fruit) that should the Lord send forth a *Ieremy* to make inquisition for a *man*, that is, a good *man*, one that like *Iob* truly feareth God, and is fruitfull in all holinesse, he would returne, if not with a *non*, yet with a *vix est inuentus*, scarce is such a creature found. Good men being like little veins of gold in great and mightie *mountaines* of ground; or like the gleaming of the eares of corne after the *haruest* is past, or the gathering of grapes the *vintage* being ended: they lie but scattering and very thinne, one in a citie, two in a tribe, whereas *Romish* Idolaters, counterfet Professors, and impudent transgressors, such as are not ashamed to glory in vngodlinesse, and prostitute their deeds of darknesse vnto publike notice, are the greatest part, yea, very neere the

Reuel. 3. 4.

Ierem. 5. 1.

Iob 1.

Eley 7.

Ierem. 3. 14.

D whole

whole number of such as are called *Christians*.

Not to speake of that *Antichristian* Spawne and *Popish* frye, though not one of the least and lightest burdens vnder which, as the labour of her wombe this our *Land* groaneth. Proceed we vnto the second sort; and who is there so blind or deafe that doth not behold or heare, how plentifully this our *Sion* is furnished, yea rather how lamentably bepestered with a numerous brood of *Apish professors*, and *Mocke-Christians*, as I may tearm them, such as in outward appearance might seeme deseruedly to be registred in the roll, and ranked in the number of true *Nethaneels*, but are indeed as ranke false and perfidious, as *Iozab*, or *Iudas*. They would seeme by the precisenesse of their habit, and demurenesse of behauiour, to be truly mortified to the world. To giue them their due, which our *English Proverbe* will not deny the *Deuill* him'selfe: they will reprove sinne, reſtaine from ſweariſng, celebrate the *Saboth*, yea many houres of the weeke dayes in hearing of the *Word*, labouring if they like the *Preacher*, to digest it in their memories by penning and mutuall

confe-

John 1, 47.

An outside ſim-
gularly commen-
dable, if the in-
ſide be any way
reſtable.

conference: in a word (oh the sanctitie of the *Deuill*) they will pretend a great deale of faire and religious dealing, seeme to bee Gods *white children*: but (oh the *Deuillishnes* of these *Saints*) doth it not plainly appeare, that they are little better then *Devils* transformed into *Angels* of light? fell and cruell *Wolues* couered and clothed in *Sheepskins*, making *Religion* to serue but for a *Stalking horse*, wearing Christs *Linery* for their owne *conueniency*, that so they may the more *safely* and *unsuspectedly* compass their *secret vsacred endes*? hath not *Time* the *mother* of *Truth* reuealed this for a *truth*, that there are none more *vnjust* in their dea'ings, none more *conuious*, *deceitfull*, full of *pride*, *enuy*, *hatred*, *malice*, and all *vcharitablenesse* then they, though they take vpon them a more strict profession of Christ then ordinary?

In a word, as the *Trojans* were neuer more damnified, then when *Aeneas* did put on harnessse like vnto theirs, breaking into the midst of their troops like a member of their army: So the true *Nathaneels* of our *Israell*, yea *godlinesse* it selfe neuer receiued more *disgracefull*

2. Cor. 11. 14.

Math. 26. 49.

affronts, then haue bin and are continually most vnhappily occasioned by the counterfeite pietie of these so common *hypocriticall professors*. As *Iudas* betrayed Christ into the hands of his enemies; so these haue and doe continually betray the ho'y calling of *Christianitie*, and the sincere Professors therof vnto the sharper tongues of lewd-living *Libertines*, and vngodly *Atheistes*; yea, of many framed of a more sober, honest and tractable temper, to be scourged & lashed with tearmes of *disgrace*: for let a man out of a holy reuerence vnto the sacred Maiesty of God, make conscience of an *Oath*: let him out of a sincere heart bee carefull to sanctifie the *Sabbath* of the Lord in all holy and religious exercises: let him vow himselfe to all *sobrietie* and *temperance*, and be zealous for the Lord of Hosts in reproouing vngodliness. In a word, let him heartily desire, and accordingly truely *endeavour to keepe a good conscience in all things both toward God and man*, not partaking in the sinful courses of these wicked times, but laboring so far forth as in him lyeth, according to that measure of grace hee hath receiued, to liue within the limits and

Acts 24. 16.

com-

compasse of an holy profession, it is reputed but *precisenesse*, he is ordinarily derided vnder the name of a *Catharist* or *Puritan*, and of the most hated and detested as much, if not more, then a treacherous bloody *Papist*, or damnable *Atheist*. Thus the seeming-Saints of our age, by their ouer-hasty running after Christ for sinister respects, haue cast the true *Nathaneels* of our *Israel* behind hand in their iust credit and estimation: the world measuring the feet of all professors by the *Last* of these false professors.

John 1. 47.

And not onely doth counterfeite pietie, Hypocrisie thus flourish to the great contempt & reproach of sincere professors: but in the third place we may obserue, that all *ungodlinesse* hath aduanced it selfe and taken heart. *Iniquity* hath put on a brow of brasse, and *Impiety* like a shamelesse strumper, attended by *Impudency*, hath taken vp her standing in euery street, and corner of Court, City, and Countrey: *Ambition*, base flattery, *perfidie*, *drunkenesse*, *couetousnesse*, *prodigalitie*, *pride*, *lechery*, *luxury*, *injustice*, *theft*, *murther*, *adultery*, *fearful swearing*, and *periury*, contempt of the *Manna* and

Ministers of Gods holy Word ; and what seldom heard-of crimes in former ages, are not the familiar minions and darlings of these Times ! It is a tedious taske, and would prooue but an irkesome discourse to trouble your eares with a particular enumeration of all the sinnes that roost, yea raigne in this Land : for it may be truly said of it, as the Poet in his *Epigramme vnto Cæsar* concerning his Theater :

Martial.

Quicquid fama canit, donat arena tibi

There is almost no sinne so peculiar to any forraigne Countrey, which is not presented to the life vpon the stage of this Land : and there is almost no person of what place or fashion soeuer that doth not act his part in them more or lesse. Thus *ungodlinesse* is become an *Epidemicall disease* : like a *Contagious leprosie* it hath infected and runne ouer the whole Body of this Land ; and no part more then this Citie : in so much that it may truly be said of vs as the Prophet of the Iewes, *We are a sinnefull Nation, a people laden with iniquitie : The whole head is sicke, the whole heart is heavy, from the sole of the foote to the crowne of the head there is nothing whole there.*

Esa. i. 1. 5. 6.

therein but wounds, and swellings, and sores full of corruption. And which doth consummate our iniquitie, though wee are so desperately sicke of sinne that wee lye euen at the doore of death, and there bee scarce so much as a thresh-hold betweene vs and eternall destruction; yet who is there that with patience will suffer the Preacher, Gods Deputy-Physician for the good of his soule, so much as to lay his finger vpon those his cankered sores of sin, which suffered to run on their course, will incurably corrupt, and irrecoverably cast away the whole man both body and soule. Sinne, especially that which ordinarily thrusteth it selfe into the seruice of any calling, and like the siluer Sbrines of Diana, bringeth in any emolument, or renew, must haue a Protection, must not bee touched. The corrupt courses of those which appertaine to Courts of Iustice, the sacrilegious practise of Church-robbers, fraudulent and vnconscionable dealing in private commerce; these and the rest of your bosome and best beloued sinnes proue but unplausible, but harsh Themes for a Preachers inuectiue. Sure I am, wee may speake it feelingly, wee are sensible of no

Acts 19. 24

Numb. 13, 23.

Ephes. 2. 12, 13

lesse: for deale we ingeniously & faithfully in reprobuing the corruptions of the time? do we lay open your beloved sins vnto the life? our *labours* are entertained with *laughter*, and our *fidelity* requited with a world of *neglect* and *iniury*. Are not these the *fruits* that call this our land their *mother soyle*? I would to God they did not: I dare presume yee will all passe your words that I haue deliuered nothing but truth: and I may safely add, nothing to that which might haue beene deliuered for truth: for like those whom *Moses* sent to spie out the land of *Canaan*, I haue cut downe but a *Branch*, with a *Cluster* of the *Grapes* that grow in this our *Eschol*, and haue brought with mee but a *Sample* of that *curfed fruit* this land in great plenty affordeth. O that we who haue so liberally participated of the superabundant loue and bounty of God, should thus aboue measure abound in iniquity. The time was (O that we had the grace seriously to consider it) the *time was*, when we were *without Christ*, and were *aliens* from the Commonweaith of *Israel*, and were *Strangers* from the Couenants of *Promise*, and had no hope, and were with

without God in the world: but now, through the *Mercy* of the *Almightie*, wee who were once a farre off, are made neere by the *Blood* of *Christ*, that so we might be no more strangers and Forraigners, but *Citizens* with the *Saints*, and of the *Householde* of *God*. Againe, whereas other *Nations* doe ride euen vp vnto their *horsebridles* in blood, haue their *Corne-feldes* depopulated, their *Townes* vnpeopled, their neereft kindred, and dearest acquaintance most cruelly butchered, and their whole countrey exposed to the iniury of *Armes*. Wee through the great Goodnesse of *God*, sit every man vnder his owne *Vine* in peace: The Lord of his mercie continue it long amongst vs: whereas other *Nations* suffer the famine of the *Word*, or at least haue it serued out vnto them mingled with the *Cockle* and *Darnell* of *Popish errors* and *traditions*: Wee, *God* be thanked, haue the *Word* most plentifully and purely preached among vs; yea such plenty of the word we enioy, that like the *Israelites*, we are *crop sicke*, and loth that heauenly *Manna*, which our forefathers in the time of *Popery* & persecution so much longed

*Jam tunc res agitur
paries cum
proximis ardet.*

Psal. 144. 13. 14.

longed after. I pray God this bring not a scarcitie of *spirituall Bread* amongst vs. Whereas *others* haue been straitned for the ordinary sustenance of nature, and wasted with misery, *hanging* vp their *harps* vpon the *trees*, and *translating* the *sorrowes* of their soules into *mournefull ditties*, and so ending their miserable liues: Our *Garners* on the contrary, haue beene full and *plenteous* with all *manner* of store: Our *sheepe* haue brought forth *thousands*, and *ten thousands* in our *streetes*: our *oxen* haue beene *strong* to labour, we haue no leading into *captiuitie*, no *complaining* in our *streets*. In a word, no *Nation* vnder the *Sunne* can prescribe and plead a greater portion of the *immense Treasury* of Gods mercy and fauours, then *ours*: the least of all which should for euer binde euery one by way of thankfulness to consecrate himselfe both soule and body vnto the seruice of his so benigne and bountifull a God, in all holy obedience, and newnesse of life, to bring forth good *fruits*, the fruits of *holinesse* and *sanctification*: But alas, we are so farre from bringing forth this *good fruit*, that on the contrary, we are *barren* in all *goodnesse*

nesse, and onely fruitfull in the damnable
 workes of darknesse, sucking in sinne, as
 fishes doe water; like swift Dromedaries,
 running with full speed into all vngod-
 liness, making it a pastime to do wicked-
 ly: neuer so much as once dreaming of
 that dreadful day of account, that great
 and terrible Assises of the Lord, where-
 in hee will execute his wrath and ven-
 geance vpon the children of disobedience.
 O my beloued, let vs take heed we bee
 not deceiued. *This is the will of God,*
 saith the Apostle, *euen your sanctification:*
 now the wil and pleasure of God is not
 barely propounded vnto man as a thing
 arbitrary, or of no great consequence,
 whether performed or not: for as with
 bountifull promises, so with feareful penal-
 ties, it is in sacred Scripture frequently
 pressed, the Lord as he hath a *Gerizim*,
 for blessing, so he hath an *Eball* for cur-
 sing. As he will most graciously and li-
 berally recompense all such as worke
 righteousness, with an *immortible crown*
 of glory: so he will most seuerely and
 terribly reward all workers of iniquity
 with an *unmercifull weight of misery*.
 They which like good trees bring forth
 good fruit in due season, their lease shall

Prou. 10. 13.

1 Thes. 4. 3.

Deut. 11. 29.

not

Pſalm. 2.

not wither, ſaith the Pſalmiſt, they ſhall flouriſh for euer: But they which doe not bring forth good fruit, ſhall be like the chaffe which the wind ſcattereth away from the face of the earth, they ſhall periſh for euer: ſo ſaith the Baptiſt here in my text, Every tree not bringing forth good fruit, is hewen downe, and caſt into the fire, which is the third generall Part obſerueable in this ſacred Writ, the penaltie attending delinquents, ſuch as performe not what God in this Writ requireth.

The third generall part.

God premoniſheth beſore he puniſheth.

Geneſ. 4. 10.

The Penaltie is heere expreſſed, 1. as intended. Now is the Axe layd vnto the roote of the trees, 2. As inflicted, Every tree not bringing forth good fruit, is hewen downe, and caſt into the fire. A Mercifull Method, and well beſeeming the God of Method, who is full of mercie: though our ſinnes be ſo numerous and haynous, that like vnto that of Cains, they doe euen call and crie vnto God for preſent vengeance: though our iniquities be ſo enormous, and growne to ſo great a height, that they reach vp vnto Heauen, and euen pull God out of his Mercy-Seate, to enter into Iudgement with vs, to emptie out the

the full *Vials* of his *Wrath* vpon vs to our present fearefull confusion: yet, Oh the goodnesse of God, hee dealeth not with vs sinnefull miscreants according to our deserts, and as many a mercilese *Creditor* with his *Debitor*, who couertly without the least noise procureth an *Execution* against him, and serueth it vpon him, happily to his irrecouerable vndoing, not so much as once fore-acquainting him with his *Resolution*, that so he might in time thinke vpon some honest course for preuention.

No, my beloned, though mans wayes are full of cruelty, yet Gods wayes are full of mercy: Hee would haue all the world to know, that he is not delighted in the death of a sinner, but had rather hee should turne from his wickednesse, & bring forth fruit worthy of repentance, and so liue for euer: and therefore, as *Jonathan* shot three arrowes to forewarne *Dauid* of *Sauls* displeasure, that hee might the better provide for his safteie: so almightie God first in mercy proclaimeth his wrath & indignation, before in *Iustice* he proceed to *Execution*. First, he is pleased to foretell vs that for our transgressions, for our not bringing forth

Ezek 18.23.

1. Sam. 26.

*Præmoniti.
Præmoniti.*

forth good fruit he intendeth a seuerer *penaltie* against vs, before such time as he suffer it to be *inflicted* vpon vs: that so we being *forewarned* of that feareful euill which from God is like to befall vs for our falling away from God, we might in time *make our peace* with him, & so *preuent* the execution of his wrath. For the more effectuall performance whereof, that wee may the more carefully and speedily addresse our selues, proceed we according to our propounded *method*, to take some punctuall notice of the *fearefulness* of his *fury* displayed in the particulars of the *penalty*. Now is the *Axe* laid vnto the root of the trees: Every tree therefore not bringing forth good fruit, is *hewen downe* and cast into the fire.

Each word (as you haue heard) beareth a *part* and euery part doth most euidently demonstrate the Greatnesse of Gods wrath and indignation against vs, and is of power to imprint *Characters* of terror in our hearts, were they as hard as *rockes* of *Adamant*.

To take vp the words as they lye in their order.

First, behold the Lord of Hosts is
already

already vp in armes, and his wrath, like Iehu the Sonne of Nimshi after Iehoram marcheth most furiously after vs : yea to our greater terror it hath already wrought it selfe within distance ; for Now, euen Now is the axe laid vnto the root of the trees. Secondly, consider we the instrument apprehended for the execution of his wrath, it is not *Culter Sarmenarius*, a pruning knife, but *Securis excisionis*, a ruining Axe. Thirdly, this ruining Axe is not *vibrata*, brandished or shaken ouer the trees, but *posita*, it is put, laid close to the trees. Fourthly, this ruining Axe is not laid *ad truncum aut ramos*, to the bodie or boughes of the trees, but *ad radicem*, to the fountaine of life, the root, which once hurt or cut, *de tota arbore actum est*, the whole tree doth perish, and is past all hope of shooting forth againe. Such is the penaltie here intended, and is pronounced, as inflicted, Euery tree not bringing forth good fruit, is hewen downe, and to make it more fearefull, is cast into the fire.

There was a custome among the ancient Romans that their Consuls had as Ensignes of their authoritie bundles of rods, and an Axe carried before them:

God: He fauour of iustice Rods
to correct them vnto amendment, in Axe

2 King. 9. 12.

Muscus in locum.

Gorham in locum.

Bullinger.

*Quamdiu spes
est remedi,
stercoracione
aut putatione
subuenitur ar-
borum vitis:
ceterum ultime
desperatio in in-
dicium est quo-
ties Securis ad-
mouetur ran-
da i. Bull.*

~~the~~ ^{the} ~~the~~ ^{the} of Iustice to cut them off
in case they proued incorrigible, and
would not bee reformed with any fa-
uourable correction. In like manner
Almighty God hath his *Pruning knife*,
and his *Axe*: Hauing planted his
Ground with *Trees*, and not finding
them *fruitfull* according to his expecta-
tion, like an expert and carefull Gardi-
ner with his *pruning knife* hee shreddeth
and pareth off the *luxuriant branches*,
and vseth all such meanes for their *fru-
ctification*, as in his heavenly wisdom
he apprehendeth most *prevalent* and ef-
fectuall. Thus for many a yeare with
much patience expecting their improue-
ment, at length the season of *fructify-
ing* being come, wherein hee resolved
to put a period to his patient expecta-
tion, he walketh towards his *Plantation*
withan *Axe* in his hand, resolved if
after his so great care and cost he finde
any *Trees* that doe not bring forth good
fruit, to cut them vp by the roots and cast
them by for the *Fire*.

In a word or two, to adde a little
more light vnto the darkenesse of the
letter. This *Axe* laid vnto the root of
the *Trees* doth signifie nothing else but
the

the vengeance of God which hangeth ouer our heads ready to fall suddenly vpon vs to our fearefull confusion. *My beloued*, doth not the cloudy and heavy countenance of these Times promise and p[re]sage as much? Certainly take we a true Inuentory of our generall Apostacie from all godlines and pietie, we cannot looke for lesse. I but the Lord is mercifull and Gracious, slow to anger and abundant in Goodnesse and truth, reseruing mercy for thousands. True my beloued, and haue we found him lesse? Doe not all those gentle and more fauourable courses he hath taken for reclaiming vs from our sinnefull courses speake as much? May not the Lord iustly expostulate and reason the case with vs, as he did with his beloued Vineyard. He hath Planted vs in a most pleasant & fruitfull soyle: he hath encircled & hedged vs round about with his louing mercies: & what could he haue added more vnto that which he hath already done? How oft, how long hath he labored for our conuersion by the preaching of his Word: Sermon vpo Sermon, with extraordinary earnestnes and importunity knocking at the doores of our hearts, that hearing him

*Neg veron nra
est securim &
gladium in scrip
tura p[ro]p[ter]
grauem dei iudic
cia. Idem ibid.*

Exod. 34. 6.

Esa. 5.

Psalms, 51. 12.

We might open vnto him, and he enter in vnto vs: He I say, who onely is able to create in vs cleane hearts, and make vs fruitfull in all holinesse. And to make his Word the more powerfull for our conuersion, how often hath he *alluanted* it by many temporall *afflictions*, which hee hath inflicted vpon vs: as *inundations of waters*, *death of corne*, *losse of our fortunes*, *losse of our faithfull friends*, and such as had deepest interest in our affections: sometimes scourging vs with the refractarinesse and disobedience of those which through naturall or ciuill reference are neere and dearest vnto vs: sometimes making these *houses of clay* (our mortall bodies) *Hospitals* for pestilentiall and painful diseases: sometimes suffering the high-priz'd treasure of our reputation to be rifled by wretched *Shameeyes*. But alas, what hath all this *pruning* preuailed? What good work haue these and the like afflictions wrought vpon vs? Happily for the present they haue a little humbled vs, and wrung out of vs a *repentant teare*, with a protestation of new obedience, of *bringing forth better fruit* for the time to come then formerly we had done: but this

repent.

Star-chamber of Heauen.

41

repentance of ours hath been as the Prophet speaketh; but as a *Morning cloud*, and as the *morning dew* it hath gone away; like *Dogges* we haue quickly returned to our owne vomit, and instead of bringing forth *Vuas*, grapes, wee haue brought forth *Labruças*, wild grapes: our grapes are grapes of gall, our clusters be bitter, our wine is poyson of dragons, and the cruell gall of *Aspes*. My beloued, will God, thinke we, suffer himselfe to be thus deluded from time to time? Are we sure he will alwayes looke vpon vs with a fauourable aspect, and neuer shut vp his *loving kindnesse* in displeasure? O let vs beware of carnall securitie: it is as dangerous and fearfull an euill, as the soule imbarqued in the body can meet with, whilst sayling in the Sea of this world. Certainly, if his so many gentle and mercifull visitations will not reclaime vs from our dissolute courses, but wee will still frequent our old sinfull haunts, drawing iniquitie with cartropes, and sinne with the cords of vanity, he will lay aside all lenitie, & deale with vs more roughly and senerely. It is not a pruning knife, some fauourable affliction, some fatherly correction shall serue the turne: for

Hof 6.4.

2 Pet 2.22.

Esay 5.4.

Deut. 32.2, 33.

Leſt pitiouſly
ſilence.

Iudg. 41.

The first penalty
an Excision.

Hay Carm. lib. 3
Ode 1.

Psal. 89. 47.
Hebr. 2. 27.

Quin. si conti-
git, mori restat.
Sen. Ep. 116.

(behold) hee hath put an *axe* into the hand of the destroying Angel, not like *Abimelech*, to cut downe some boughes from the trees : no, he hath giuen him a straight charge, a strict commission, if he find *any tree*, any man *that bringeth not forth good fruit*, to bew him downe euen at the very root : that is, by death to root him out of the land of the liuing, which is the *first particular penaltie*, the *Excision*. *Euery tree not bringing forth good fruit, shall be cut downe*, is bewen downe.

Do: but consider, I beseech you the *fearefulnessse* of this penaltie. True.

— *Æqua lege necessitas,
Sortitur insignis & imos :
Omne capax mouet urna nomen.*

What man liueth and shall not see death ?
There is a Statute for it, *Statutum est omnibus semel mori*. It is appointed vnto all men once to die. *Death* is Gods *Sergeant*, vnto whose arrest the whole suruiuing race of *Adam* is subiect, as well the godly as the vngodly : and therefore it is not here said, that he which *bringeth not forth good fruit*, shall dye; but shall be *bewen downe*; to signifie the *fearefulnessse* of that death which shall befall him. The *godly man*, hee that *bringeth forth good fruit*.

fruit, shal die: but he is happy in his end: for that he departeth this life in the sweet peace of conscience, which he hath obtained through faith in Christs blood, whereby he is reconciled vnto God, & sealed vp vnto the day of redemption: so that the misery of death is vnto him the death of all misery, and his last end the beginning, the birth day of eternity. And therefore let us lethū excipit, come Death when it wil come, it is truly & heartily welcome, & finds him ready & willing with much vnfained ioy to entertaine the stroke which shal separat his soule & body, that so being freed from the prison of his body, he may enter into his masters ioy, & be crownd with glory & happinesse in the highest heauens. In regard wherof, when by Death he is taken out of this life, he cannot be said to be heuen down, but rather transplanted into a more fruitfull soyle. On the other side, the vngodly man, that bringeth not forth good fruit, but is barren in all goodnesse, and only fruitfull in the damnable works of darknes, he shal die, but a death far different frō that of the righteous: for being besotted with the pleasures of sinne, and hauing his affections fast glewed to the things of this world,

*Dies iste quem
tanquam extre-
mam reformidas
atque mortalis
est. Sen. Ep. 22.*

Math. 5. 21.

*Iustus dum per-
monetur et ius-
tissimus, non ex-
ciditur, sed in
uberius solum
transfertur.*

*Fran. Luc. Bru-
gens in locum*

1 Sam. 16. 14.

Prov. 18. 14.

Job 2. 20.

when *Death* arresteth his *Body*, his *Soule* wil depart out of it like sawdust grated out of the belly of an *hard Oke*, with much labour and striving: so *unwilling* and loth it will be to *breake up house*, and bid farewell vnto the world. Yea, for as much as he neuer endeuoured to keep a *good Conscience* toward God and man, therefore his *guiltie Conscience*, like the *euill Spirit* which vexed *Saul*, shall most fearefully wracke and torture him, and a *wounded spirit* who can beare? saith the *Prouerbialist*: and thus in the *anguish* and *bitternesse* of his *Soule* he shalbe broken like a *tree*: the *Axe of Death* shall cleane & rent his soule and body asunder with all violence and terror, he shall bee hewen downe, saith my Text.

But is this all? shall this *Tree* thus fell'd, there lie and rest and rot where it falleth? I meane, shall his *soule* and *body* thus parted, so perish, as that he shall cease euer to haue a being any more, and consequently a feeling of any further misery? Certainly, though sinful man be like vnto the beasts that perish, yet he doth not perish like the beasts, whose bodies are turned into ashes, and their spirits vanish as soft ayre, and are no more. No,
his

his soule is an immortall substance, and his body, though in the eye of a carnall Sadducee, it seemeth so to perish, as that it shall neuer haue a being any more; yet it shall at the last day by the power of God be restored to its iust proportion: for after *Death* there must come a *Iudgment* particular of the Soule, when it departeth from the body; generall, of Soule and body at the generall resurrection. So that this fearfull hewing downe is but as the *Prologue* to a more tragicall & feareful Scene: it is but ἀρχὴ δυνάων, the beginning of sorrowes, the forerunner of more fearefull torments. For after the axe of Death hath with all violence, cleft and rent his Soule and Body in sunder, after that ἐκβλήται, hee is thus hewen downe, it followeth in the next place, εἰς πῦρ βάλλεται, hee is cast into the fire, hee is throwen headlong into the flames of Hell.

And this second penaltie, his exstion, is indeed principally that which causeth his dissolution to be so comfortles & full of terror. For when the hand of God lyeth heavy vpon him to hew him downe by death, it is not the separation of his soule & body that doth so much trouble

The second penaltie, an Exstion.

Ethic. 1. c. 9.

him, nor the leauing his beloued world that doth so much afflict him, no, nor the cruel gnawings of his guilty conscience that doe so wrack & torture him, otherwise then ioyned with the present apprehension of being cast into this fire, which he then foreseeeth will most certainly befall him after his dissolution. And no maruell, if the apprehension thereof strike such a dread & terror into his departing soule: for what Aristotle that heathen oracle of learning said of the naturall death of the Body, as one who saw no farther then the twilight of Nature would giue him leane, may more truely beauerred of this second penalty, that it is *gōleptōtaton*, the most terrible of terribles. As *Zeuxis* that excellēt painter desiring to draw *Junos* picture exactly, viewed al the *Agrientine Virgins* with a curious eye, pickt out fīue of the choycest Pieces Nature did afford amongst them, out of which, for the composition of her picture, he abstracted and expressed with his pencill what he apprehended more accurate and excellent, either for proportion or beauty: So the liueliest resemblance can be framed of this fearful penalty, is by presenting vnto our fantasie

all

all the torments that euer seized vpon the sons of *Adam* in this vally of *miserie*; and out of them to make choice of such as are most *exquisite*, *acrimonious*, and *intolerable*, and out of these, if it were possible to extract a *Quintessence*, and to inflict this *quintessence* of torment vpon one man: and yet when we haue done *all this*, this *all* is as *nothing*: we sha I haue framed but a *dull*, a *weake Idea* of this penalty. For the *Eie* hath not seen, the *Eare* heard, nor hath it entred into the *Heart* of *Man*, as what *ioyes* *God* hath prepar'd for those that *loue him*, so what *sorrowes* he hath laid vp for those that *leauie him*. And therefore as the *Painter* presenting the sorrow of the father of *Iphigenia*, when she was to be sacrificed, drew him with his *face couered*, as confessing his *Art insufficient* to expresse in his visage a griefe of that degree: so being at this time, according to my propounded *Method*, to present so terrible & fearfull a penalty, as to be cast into hell fire, my best course, I cōfesse, were to cast ouer it the *vaile* of *silence*, as being best cōscious of my own insufficiency, for a task of such *transcendēcy*. Yet vnwilling my particular *weaknes* should frustrate the generall

1 Cor. 2.9.

expectation of so *Honourable* an *Audience*: And fearing my silence in a point of *such importance* may occasion some to sleight their owne ruine and neglect their *speedy reformation*: For such is naturally our slavish disposition that (notwithstanding all the gracious and glorious promises of the Gospel) vnlesse the *terrors* of the *Law* be punctually propounded vnto the *understanding*, and so reflect and beate vpon the *Conscience*, wee walke without either *fear* or *wit* in the wayes of vngodinesse, and as if wee had taken a liberall *Dosis* of *Opium*, are cast into a *Spiritual* *Lethargie*, and fall into *Hell* before we so much as *dream* of *Damnation*, Therefore a word or two more particularly for the description of the *fearfulness* of this particular *penaltie*: For I intend not, though the case might iustly require it, to entertaine you with a particular discourse of the *seuerall punishments*, wherein all the powers and parts of each damned Wretch to his greater terror shall haue their share; as those *Positiue* of *intollerable cold*, the *Worme* that *neuer dyeth*, *palpable darkness*, the *horrid aspect* of the *Demils*, and *infinite*

infinite moe, the least of all which is most horrible, too heauie for Nature to sustaine in her greatest strength. Neither will I speake of the perpetuall priuation of the blessed vision of a most glorious God, and happy societie of the holy Angels and glorified Saints: a penaltie by all Diuines both antique and newe determined to be more terrible and fearefull, then all the Positiue miseries Hell, yea tenne thousand Hells can afford. The large and learned labours of Others concerning these particulars shall at this time saue me a labour. I would gladly draw towards a conclusion, and therefore must desire so much fauour as that I may confine my selfe vnto this in my Text, as being most frequent in the Scripture, and of a Positiue torment the most fearefull and intollerable. *Ex ungue Leonem.* I shall in it giue you, as it were the length of Hercules foot, and so leaue you to guesse at the full portraiture of his whole body. The Tree which bringeth not forth good fruit shall be hewen downe and cast into the fire.

There are three things that do more punctually discouer vnto vs the fearefulnessesse

Pectori generoso
non tam molestū
ē tūc angustia premi,
quam abundantia
et gloria prauari Stapl.
promp. mor.
Mali non tantū
dolēbunt de ipsō
tormento, quam
quod repellentur
a tali consortio.
Ludolph.
Si nulla externa
pāna torqueret
hac sola sufficeret. Mestrich
ex Chrylost.

Hell fire most
fearefull for
three causes.

Luke 16, 26.

Esay 30, 33.

Math. 25, 41.

Esay 66.

Exod. 3, 2.

reason, and plaine text of Scripture. Reason requireth a correspondēcy between the reward of righteousness, and the wages of iniquitie: that as he which like a good tree bringeth forth good fruit, shall be remoued from earth to heauen, there to inherite *euēlasting felicitie*: so hee which like a bad tree, doth not bring forth good fruit, should be cut downe from off the face of the earth, and cast into *perpetuall misery*. And the sacred Scripture doth plainly informe vs that *Ex inferno nulla redemptio*, from Hell there is no redemption: As none can go from Heauen to Hell, so none can goe from Hell to Heauen; No, their heauiness is continuall, their plague desperate, and cannot bee cured. The *breath* of the Lord like a *riuer of brimstone*, doth kindle the fire of Hell; and being once kindled, it neuer either of it selfe goeth out, or can be put out: for it is fire *euēlasting* and *unquenchable*: and whosoeuer is cast into it, like *Moses bush*, shal be burned, but neuer consumed: he shall there continue eternally both body & soule in vnspeakable misery. The *extremitie* of his paine shall not produce in him the least stupefaction: for he shall be eternally and

torally

totally perfectly sensible of this fire. His paine shall not admit of the least intermission, or remission: there shall not be the least moment of time, but in which he shall feelingly confesse, *I am most extremely and fearefully tormented in this flame.* He shall not obtaine so much as a drop of cold water in the eternity of his extremity, *to coole the tip of his tongue.*

It is no small content vnto one that is afflicted with a violent burning Feuer, that he can turne and tumble himselfe too and fro in his bed in a vaine hope of ease: But *Hee* that is cast into this fire, shall be no more able to moue himselfe, then a Tree that is hewen downe and cast into the fire. For seeing that through his dissolute course of life hee often broke the Chaine of Gods Commandements: he shall therfore by Gods commandement be fast tyed hand and foot with such chaines as hee shall not be able to breake: thus bound he shall be cast into Hell.

And whereas in *Miserie* it is accounted some *Comfort* to haue *Companie*: *Hee* that is cast into this Fire, shall indeed haue *Companie*, but such as (like *Iobs* friends) will proue vnto

F

him

*Si qui fuerunt
hic dissoluti
Dilecti
mandatorum
vinculi ad in-
penes, tunc lega-
tis manibus et
pedibus mittentur
in penam
eternam. Quil.
Parisi.*

Math. 22.

*Et aliquod so-
men in miseria
seculo habuisse
doloris.*

Iob 16. 12.

fulnesse of this Penaltie.

1.

*Multa sunt ab
hominibus excogitata supplicia,
sed nullum acutius, nullum ve-
bementius, nullum acutius igne.
Bellar. de gem. Columb. lib. 2.
cap. 2.*

The first is the *Extremitie* of it.

Many are the torments which cruell Tyrants the Devils *Engineers* haue framed in the forge of their hellish inuention to make poore Nature suffer: But of all; there is none more acute, none more vehement, none more acrimonious then that which is effected by Fire: and yet for extremity of heat, so infinite are the degrees whereby this Hell fire surpasseth our Hearth-fire, that the most expert Mathematician is vnable to take their true distance. Nebuthadnezzars Furnace, though heated seauen times more then ordinary, yet it compared with the extreme heats and feruour of this Fire is but as the Chill-warmth of the Sunne in an extreme cold Winters day, or as the meere picture of Fire vnto the Fire which is Pictured: this Fire burneth in such extremitie, that in it the least moment of Paine will swallow vp whole Ages of forepast pleasures.

2.

Math. 10. 28.

Secondly, the searefulnesse of this Penaltie appeareth in the Vniuersalitie of it: this terrible Fire burneth not a finger onely, or a hand, or a foot, but the

Whole

whole body, yea, the whole man both body and soule. For as both like *Simcon* and *Leui* haue beene brethten in the euill of Sinne : So both shall be brethren in the euill of suffering, both shall be tormented in this Flame, be cast into this Fire.

Thirdly, the fearefulness of this Penaltie appeareth in the Perpetuities of it. Though the whole man be extremely & terribly tortured, yet it were some comfort if this acrimonious Penalty might haue either some ende or some ease. In Corporall griefs it is an experimentall *Maxime*, & ministreth some comfort vnto the sick Patient, a Disease the sharper the shorter: the more violent, the lesse permanent. It is impossible (saith *Seneca*) for a man to be in great paine and a great while in paine: for either it wil suddenly leane Him, or He suddenly leane it. And if neither his Disease be suddenly taken from him, nor he from his disease; yet certainly his Paine cannot long continue in extremity, but will at length be translated into a stupiditie; it will produce a *Stupescation* and numnesse in the parts it affecteth: and so the Partie ouersensibly affected ceaseth to be sensible of his griefe.

3

Nemo potest valde dolere & diu
Seneca cap 78.
Præceptum moribus
alterum facit,
aut extinguatur
aut extinguitur.
Ibid.
Dolor quod inest
tor, to citius in
alienatione stu-
poremq; conuer-
titur, hoc itaq;
solutum est va-
si doloris quod
necesse est desi-
mus illum sentia
si nimis senseris.
Senec. Ibid.

Againe

*Si longus est,
habet intercap-
torem, dat re-
fectionis locum,
multum tempo-
ris donat, necesse
est ut exurgat
et desinat.
Idem ibidem.*

Again a *violent and virulent Disease* though it be a long time ere a man can wholly shake it off and bid it farewell, sometime not till his *last of time*, (*Diseases commonly coming on Horse-backe, but going away on foote*) yet it is no small comfort vnto the sicke Patient that it cometh but by *fitts*: it doth not keep a *continuall Terme* in his body but hath sometimes its *recesses and Vacations*: it doth not alwayes *sit in commission*; sometimes it hath an *intermission*, and leaueth *Man* to himselfe to recollect his scattered spirits, and repaire the ruined and crasie walls of his *earthly Tabernacle*, whereby he is the better enabled to hold out against the furious assaults thereof.

Besides, there are diuers *artificiall Confections* which the skilfull in Physicke are able to prescribe and prepare, if not for the *extirpation* of his disease, yet at least for the *remission and mitigation* of his Paine: there are *lenitiues* to assuage and quallifie the *raging madnes* thereof. Howsoeuer at length that *Catholike Esculapius Doctor Death* will one day visit the perplexed Patient, and giue him a *drye drinke* that will vndoubtedly

tedly cure him of *all his griefes*. Thus, I say, though a man bee infested with a disease that doth extremely plague and torture him, yet he hath these comfortable *hopes* and *helpes* to sustaine him in it: either He and his Disease will suddenly take their last farewell one of an other; or if it continue any time with him, it will in proceſſe of time, through *extremity of pain*, produce a *stupefaction*, or admit of some friendly *intermiſſion*, or at least of some gentle *remiſſion*, to make it the more supportable: howſoeuer, the Patient and his paine must one day part, and then there is an *end* of *all his sorrowes*. But alas, it is not so here, he that is *caſt into this fire*, is not capable of the least of all these comforts: for the *extremity* of his paine is *perpetuall*, his *torments* are both *endles* & *eaſeles*.

It was indeed the opinion of *Origen* and his Disciples, that *all* the *dammèd*, yea, euen the *Devils* themſelues, should one day be absolued from their paines, and receiued into the ſocietie of the *Saints*: which though it be a very *merciful opinion*, yet it is a very *ſoule errour*, and hath bin therefore iuſtly exploded by the Church, as contradicting both *reaſon*,

Auguſt. lib. 11. de Ciuitate Dei, Cap 17.

Tanto inuenitur errare d. form. ms. p. contra Dei v. b. p. uer. ſus, quanto ſibi videtur ſentire clementius A. 1. gult. ibidem.

Luke 16, 26.

Esay 30, 33.

Math. 25, 41.

Esay 66.

Exod. 3, 2.

reason, and plaine text of *Scripture*. Reason requireth a correspondēcy between the reward of righteousness, and the wages of iniquitie: that as he which like a good tree bringeth forth good fruit, shall be remoued from earth to heauen, there to inherite *eueralsting felicitie*: so hee which like a bad tree, doth not bring forth good fruit, should be cut downe from off the face of the earth, and cast into *perpetuall misery*. And the sacred *Scripture* doth plainly informe vs that *Ex inferno nulla redemptio*, from Hell there is no redemption: As none can go from Heauen to Hell, so none can goe from Hell to Heauen; No, their heauineffe is continuall, their plague desperate, and cannot bee cured. The breath of the Lord like a river of brimstone, doth kindle the fire of Hell; and being once kindled, it neuer either of it selfe goeth out, or can be put out: for it is fire *eueralsting* and *unquenchable*: and whosoeuer is cast into it, like *Moses bush*, shall be burned, but neuer consumed: he shall there continue eternally both body & soule in vnspearable misery. The extremitie of his paine shall not produce in him the least stupefaction: for he shall be eternally and

totally

totally perfectly sensible of this fire. His paine shall not admit of the least intermission, or remission: there shall not be the least moment of time, but in which he shall feelingly confesse, *I am most extremely and fearefully tormented in this flame.* He shall not obtaine so much as a drop of cold water in the eternity of his extremity, *to coole the tip of his tongue.*

It is no small content vnto one that is afflicted with a violent burning Feuer, that he can turne and tumble himselfe too and fro in his bed in a vaine hope of ease: But *Hee* that is cast into this fire, shall be no more able to moue himselfe, then a Tree that is hewen downe and cast into the fire. For seeing that through his dissolute course of life hee often broke the Chaine of Gods Commandements: he shall therefore by Gods commandement be fast tyed hand and foot with such chaines as hee shall not be able to breake: thus bound he shall be cast into Hell.

And whereas in *Miserie* it is accounted some *Comfort* to haue *Companie*: Hee that is cast into this Fire, shall indeed haue *Companie*, but such as (like *Iobs* friends) will proue vnto

F

him

*Is qui fuerunt
hic dissoluti
mandatorum
vinculis
impetentes
ligati
in manibus
sedibus
miserentur
in parram
eternam. Quil.
Paril.
Math. 22.
Et aliquod so-
cia in miseria
secro habuisse
doloru.
Iob 16, 12.*

D. D. 12. 13.

Luke 16. 17. 18.

him but *miserable comforters*: their company shall be so little for his consolation, as that it shall much conduce for the augmenting his affliction. For (not to speake of the *horrid aspect* of his Tormentors, and the *fearfull howlings* of the Tormented) hee shall then see those in hell with him, of whose damnation himselfe was the procuring cause: and this shall adde infinitely to his paines: for as *Hee*, who by his godly counsell, and religious conuersation hath bin an instrument, to conuert others vnto God, shall *shine as the starres in the firmament*, haue a peculiar reward of glory aboue others: so *Hee* who by his wicked and lewd conuersation hath occasioned the fall of others, shall for it, besides his more generall paines, haue some more *speciall torment* inflicted vpon him: so that the very sight of such for whose sake he sustaineth his peculiar torments, shall bring no small affliction to his Soule. And hence it was (as *Diuiues* haue obserued) that *Diues* being in *Hell fire*, requested *Abraham* to dispatch *Lazarus* to his Fathers house, to premonish his Brethren, that they might not come into that place of Torment:

not

not for any good hee intended toward his Brethren, (for Hell is as farre from Charitie, as Heauen from Enuy) but out of feare lest his paines should bee augmented through *their presence*, hee hauing corrupted them by his bad example.

In a word, *Sicut nihil in Cælo desideratur quod non inuenitur: ita nihil in inferno inuenitur quod desideratur:* as in Heauen there is nothing desired which is not found: so in Hell there is nothing found which is desired. He that is cast into Hell fire, shall seeke Death, but shall not finde it: hee shall desire to dye, but Death shall flee from him: Hee shall desire ease, but bee so farre from the least hope of obtaining it, that whether the present paine hee sustaineth in such extremitie, by vertue of this fire, or the present thought of the perpetuities thereof be his greatest affliction, it is hard to determine.

I am not ignorant, that this penaltie is *Paradoxicall* to naturall Reason: for first, it being a Position in *Phylosophie*, That the Agent is more Noble then the Patient, how can this Fire which is generally held *Corporeall*, af-

Simon Pauli
Succinensis.

Dabitur miseris
vita mortalis,
morientur &
semper erunt.
Caliodorus.
Reuel. 9. 6.

Elsy 31. 11

lib. 21. de ciuit.
Dei, cap. 10.Nonnulla ani-
malia in ignibus
venerunt si ore
sine combustione,
per miraculum
vni potentissimi
Creatoris, ib. c. 9.

And the Soule which is Spirituall? A-
gaine, this *Fire* being of a *denourning*
nature, how can it burne the Body,
and not at length consume and reduce
it to nothing, the body being natu-
rally as combustible as Chaffe? Heere
indeed is Saint Pauls *Sabas*: as *Simo-*
nides in another case: so must I con-
fesse in this, *Quò diutius mecum cogi-*
to, id mihi innotio: The more I seeke
into it, the more I am to seeke in
it: It is a *great Myserie*, a *Gordian*
Knot, which naturall Reason cannot
vntye. What Saint *Augustine* for the
former *Quare*, *Fit miris, sed veris*
modis, may also satisfie for the latter.
That this *Corporeall Fire* doeth afflict
the Soule, which is *Spirituall*: that it
continually burneth the Body, but neuer
consumeth it, is not more strange then
true. The same Father, for the set-
ting of our Faith in this poynt, in-
stanceth in diuers Creatures, and more
particularly the *Salamander*, that doth
miraculously liue in the fire without
being consumed. *Man* weaknesse is
vnable to determine the power of God,
it exceeding all that wee can possi-
bly apprehend. These therefore being

ineffable Mysteries, are not to be measured by the scantling of naturall Reason. Our best course is to beleue it here, lest for our vnbeliefe wee be made to feele it hereafter.

But it may bee replyed, That to punish Man eternally, who sinned but temporally, may argue God of Injustice, and Crueltie. Saint Gregory doth excellently well demonstrate the Equitie of this Penaltie. * The Wicked, saith hee, sinne but for a time, because they liue but for a time: By their good willes they would neuer dye, that they might euer sinne: For they shewe they would euer liue in Sinne, because they neuer leaue sinning so long as they liue. And therefore, as hee elsewhere speaketh: * It standeth with the Iustice of God, to visite man with a perpetuall Penaltie, who if hee might would liue perpetually in Iniquitie. Besides, Man in sinning offendeth an Infinite Maiestie, and therefore in all equitie deserueth an infinite misery, to bee afflicted with endlesse torments. But why doe I stand disputing vpon the equity of this penaley? as if it were a fit thing to call God to an account for his Iudgements

*Iniqui cum sine
deiquent, quia
cum sine vici-
tione non volu-
issent vixisse, si po-
tuit sine vici-
tione, et si possent
sine vici-
tione, et si possent
Offendunt enim
quod a peccato
semper eorum
expant, qui
nunquam desinunt
peccare dicitur
Greg.,
Thaloz*

*Ad diuina in-
dies sententiam
perpetui et in-
quam excent
suspensio, qui li-
men in vici-
tione non re-
luit eorum pe-
ccato. & nullus
detur in inter-
minutione.
qui quod a vici-
tione non re-
luit eorum
vici-
tione, Greg.
lib. Moral.*

Gen. 18. 25.

Certainly though they be *secret*, yet they can *never* be *unjust*, for as *Abraham* vnto *God*; Shall not the *Iudge* of all the *World* doe right?

We see then the *fearefulnesse* of that *Penalty* which *God* will after this life inflict vpon *sinnefull* man: he shall be cast into *Hell* fire, there to be tormented *extremely*, to be *extremely* tormented *totally*, to be *extremely* and *totally* tormented *eternally*. O what an *eating* torment is but the *aking* of a *Tooth*? What a *sharpe* and *piercing* paine to hold but a *finger* in the *fire*: but to be *all* on *fire* of *Hell*? to haue no part *free*? for the *whole* man to be nothing else but a *torment* in *extremitie*, and so to continue without the *least* hope of *ease* world without end? We cannot but apprehend and confesse an *intollerable* an *unexpressible* *penaltie*.

Esay 53. 1.

But to what purpose doe I labour to set forth the *fearefulnesse* of this *penalty*? When we speak of these things, doe we not participate of *Cassandras* blessing? Though wee speake the truth and nothing but the truth, yet as the Prophet complaineth, *Who will beleeue our report*? Or at least who will be reformed by

by it? If we consult with the extraordinary sinnefulnesse of this age wherein we liue, the horrible securitie of many, and those outrageous and vnheard of villanies euery where practised and perpetrated euen in the eye of the Sunn, it will plainly appeare that the greatest part of mankind take *Hell fire* to be but *Inane terriculentum*, a silly *Scarcrow* to keepe man in awe and order, an *Old wines fible*, a meere *Poeticall fiction*: so little doth it preuaile with them for their reformation: Certainly, *My beloved*, were our beliefe in this point as *sound* and our *Meditation* thereon as *Serious* as our lining is sinnefull; O, what a holy and blessed change would it work both in our consciences and conuersation.

Tully writeth of one *Damocles* a Parasiticall Courtier, that though placed in the Seat-royall of *Dionysius* his Soueraigne, and presented with a banquet of the choycest rarities, and to wrap vp the whole History in a word, liberally furnished with whatsoeuer his heart could desire for the accomplishment of his conceited happinesse, yet when bestowing his eyes about him he espied a glittering *Sword* hanging ouer his head

Tully lib 5.

in a *Horse* haire ready to cleave & split him in twaine euery moment. Which as the former, was done at the commād of *Dionysius* to let him see his error, that he beheld his *happinesse* in a *false Glasse*. The iust feare of his imminent danger did so captivate his *freer iollitie*, that hee then began *extremely* to loath what before he did so *entirely* loue: his delicate iuncates were vnto him but as *vnfauory viands*, and his delightfull obiects but as *musick* in a time of *mourning*: he then had rather part with his *happinesse* vpon *euery termes*, then purchase it at so *deare a price*. In like manner though naturally we are *i finely delighted* in following the *lusts of our owne hearts*, and repute it the onely *happines* that can befall vs freely to disport our selues in all *licenciousnesse*: Yet if wee did but deliberately weigh our owne case, as indeed it neerely concerneth vs so to doe, Laying the *pleasures of Sinne* which can last but for a little season in *one Scale* and the *Penaltie* for sin which will hold out to *eternity* in the *other*; if wee did but seriously consider that the *wrath of God* is *reuealed from Heauen* against all *ungodlinesse* and *unrighteousnes* of

of men, as the Apostle speaketh : that the Lord hath whet his Sword, and bent his Bow, and hath made his instruments ready to wound the hayrie Scalpe of him that goeth on in his wickednesse, as the Prophet Dauid speaketh. That the axe of his wrath is already laid vnto the roote of the Trees, and that hee is resolutely determined that those Trees, those Men which bring not forth good fruit shal be hewen downe and cast into the fire, into Hell Fire, there to be extremely and totally tormented eternally, it would beget in our hearts a mortall hatred euen of our bo'some and best beloued corruptions, and worke with vs euen in the midst of our sinfull pleasures as the Handwriting vpon the Wall with Belshazzar in the midst of his Iollitie : it would cause our countenance to be changed, our thoughts to trouble vs, the ioynts of our loines to be loosed, and our knees to smite one against the other: it would make vs with the Tailor to tremble and and fall before the Ministers of God, & say, *Sirs what shall we doe to bee saued?* Oh, it is a terrible and fearefull thing to fall into the hands of the liuing God.

Psal 7. 12. 13.

Dan. 5. 6.

Acts 16. 29. 30.

*Raro antecedentem scelerisum
deserui pede
pauca claudo.
Car. lib 3. ode 2*

Though

*Tarditatem vin-
dicte Supplicij
gravitate com-
penſat.*

*The certaintie of
the penaltie*

Numb. 23. 19.

Luke 16. 17.

Though hee hath leaden heeles, yet hee hath iron hands. *Serò sed serio*, He is indeed slow to proceed in Iudgment, but when he comes, as come hee will, hee strikes home, and layes it on heauily. Therefore, *my Beloued*, let vs take heed we doe not dally with God, and slight his terrible Iudgements, as if they did nothing concerne vs: for that the Lord will render vengeance vnto the children of disobedience, and visit the iniquities of impudent and impenitent sinners with the intollerable eternall torments of hell fire, is a truth as cleare as that God is truth: wee haue it deliuered from his *own mouth*, and recorded vnder his *owne hand*: his sacred Word endited by the *Holy Ghost*, hath most clearely reuealed it vnto vs; and questionlesse, we may venture to take *his word* and build vpon it: for *God is not as man* that hee should lye, neither as the sonne of man that he should repent: bath hee sayd, and shall he not doe it? and hath he spoken, and shall he not accomplish it? Certainly, *Heauen and Earth shall sooner passe away*, saith our Sauour, *then the least iot or title of the Law shall fall*. And therefore the penaltie here threatned, shal most certainly

ly be inflicted. Yea, to intimate the vndoubted certaintie thereof, it is not heere said in the future Tense, The tree which bringeth not forth good fruit, shall bee hewen downe and cast into the fire, but is hewen downe and cast into the fire: it being as certaine, as if it were already inflicted: So hee which beleeueth not, is already condemned, saith our Sauour. The Law hath already denounced the Sentence of *malediction* against the Sinner, *Cursed is hee that confirmeth not all the words of the Law to doe them*: And what the curse of the law is, is not vnkown to the veriest Babe in Christianitie: it is the eternall destruction of body and soule in hell fire. So that there is nothing wanting vnto the certaintie of this Penaltie, but a more *solemne declaration*, and a *reall execution* thereof: which shall be then effected, when the Sonne of man our Lord Iesus Christ shall come in the clouds in his Glory accompanied with all his holy Angels, to iudge the quicke and the dead: then shall hee pronounce that dreadfull Sentence of condemnation, *Discedite a me maledicti*, Depart from me ye cursed into everlasting fire, which is prepared for the
Deuill

Iohn 3.18.

Deut. 27. 26.

Matth. 25. 41.

The Generalitie
or extent of the
Penaltie

Rom. 1 32.

Dan. 4. 11.

Verse 14.

Esay 30. 33.

Iob 20. 6. 7.

Diuell and his Angels, and then shall it be put into execution, for they shall goe into euerlasting torments, *verse 46*

And let no man delighting in impiety delude his own soule with a vaine hope of *impunitie*; let him not think to escape the iudgement of God, whilst he committeth such things as are worthy of death: for the Lord is a powerfull and an impartiall Iudge: Who can stand before his Wrath? or who can abide the fiercenesse of his Wrath? His Wrath is powred out like fire, and the very Rocks are broken by him, saith the Prophet. King Nebuchadnezzar, though a most puissant Prince, a great Tree, as the Scripture stiles him, strong and high vnto heauen, in whose boughes the Birds of the ayre did build their nests, yet saw in a Vision a Watcher, a holy One comming downe from Heauen, who cried aloud Succidite arborem, Hew downe the Tree and Destroy it. Topher is prepared for the King, saith the Prophet Esay. Though his excellencie mount vp vnto the heauens and his head reach up to the clouds, yet shall he perish for euer like his owne dung, saith Iob.

Regum

*Regum timendorum in proprios greges,
Reges in ipsos imperium est Iouis,*

*Clari Gygaeto triumpho,
cuncta supercilio mouentis.*

*Hor. Carm. lib. 3.
Ode, 1.*

God hath an vnresistable power ouer the most Commanding Princes: By him Kings raigne, Princes, Nobles and all the Iudges of the earth doe rule, saith Salomon the greatest Prince that euer ruled vpon the earth. At his footstoole the mightiest Monarchs must lay downe their Crownes and make their appea-ance before his most dreadfull presence, submitting themselues to be censured and sentenced and suffer according to their demerits. God spareth none though neuer so mightie: yea, for that respect hee dealeth more sharpely with them. For as Hieronimus Guadalupe:sis vpon this Text obserueth, The more Potent a man is, if he doe not bring forth good fruite, the greater punishment he deserueth, because He is an Occasion vnto many of their not bringing forth good fruit: Men ordinarily suffering theselues to be directed & lob-led by the exāple of their Superiors, like the Spaniard that held his neck awry because Alphonso of Aragon his king was wry neckt.

Pro 3, 1 & 16.

*Quanto quisq;
potentior si non
ferat fructum
tanto maiori
dignus est sup-
plicio, qui oc-
casio est multis
non ferendi bo-
nos fructus.
Scilicet in vul-
gus manent ex-
empla regentum.
Claudianus.*

It is no mans Greatnes that can shelter him from the smoking showre of Gods wrath. Euen that *Mured man of Sinne*, which treadeth Scepters vnder his feet, and exalteth himselfe aboue all that is called God, though hee plead both a *canonizing* and a *confounding power*, yet *He* also shall one day be brought before the *Barre* of Gods Iustice, to be arraigned for all his Abominations, wherewith he hath infatuated and besotted both *himselfe* and Gods *Inheritance*, and shall drinke of the *dregges* of Gods *Wrath cup*, the promerited reward of his workes.

And let no *hood-wink* *Catholike* deride this peremptory assertion, as proceeding from a distempered braine: for I know what I say: If his *Holinesse* cannot procure his owne immunitie from the paines of Purgatory, as for example, Pope *Innocentius* the third, who as *Bellarmino* writeth, is to continue there till Doomes day: much lesse shall he be able by his pretended power to deliuer himselfe from hell fire. Now if these lofty *Cedars of Lebanon*, and sturdy *Oakes of Basan* cannot auoid the stroke of the *Axe*, but shall be *hewen downe*

De Gemitu Colimbe, l. 2. c. 9.

downe and cast into the fire, what shal become of the lesser trees, the lower shrubs? Certainly, God will be impartiall in his iudiciary proceedings: his eye will spare none. Tribulation & anguish upon Every soule of man that doth euill, of the Jew first, and also of the Gentile. With him there is no respect of persons: for as many as haue sinned without the Law, shall also perish without the Law: and as many as haue sinned in the Law, shall bee iudged by the Law. God will wound the hairy scalpe of Every one that goeth on in his wickednes, saith the Prophet Dauid. The soule that sinneth shall dye. Indeed the Gibeonites could gull Captaine Iosua with their old shooes, their mouldy crustes, and thred bare garments, and so saue themselves from his sword: But God hath oculum in Sceptro, as he is omnipotent, so hee is omniscient: he is καρδιωδης, the Heartssearcher: he knoweth vs all, and all our wayes too well to be deceiued by vs. It is not the wearing of a Gyges Ring can keepe vs out of Gods sight: for there is nothing that hath a being in nature, which is not the obiect of his eye. If I say, Surely the darknesse shall conuer me, euen the night shall bee a light about

Rom. 9. 11,
12. 13.

Psalm. 139. 1

Ez. kiel. 18. 4

Iosua 8. 25.

Psalm. 139. 2.

Cic. Offic. li. 3.

Psalm. 139. 11. 12

bout me; yea, the darknesse hideth not from thee, but the night shineth as the day; the darknesse and the light are both alike to thee.

Prou. 1. 35.

Math. 25. 6.

Reuel. 1. 27.

1 Cor. 1. 20.

Ezay 29. 14.

In a word, when the Lord shall call the sonnes of men to a particular account for their transgressions, then *vana salus hominum*, as saith the *Psalmist*, Mans helpe is all but in vaine. Though hand ioyne in hand, saith *Salomon*, the wicked shall not escape unpunished: that is (saith our English Glosse) Though they make neuer so many friends, or thinke themselves neuer so secure, yet they shall not escape. It is not the phantasticall treasure of the Saints *Supererogative* Workes vnder his Holinesse locke and key can serue the sinners turne in that day: for the *Wise Virgins* could not lend any Oyle, lest they should lacke for themselves. It is not any mans *Potency* can be his *Protection*: for the most powerful Monarch is but as a *Potters vessell*, easily broken into sheards and shivers with the least touch of Gods *iron rod*. It is not the subtill pate of the deepest *Politician* can prouaile for any man. For the *wisedome of the World* is but foolishness with God. I will destroy the *wisedome* of

of the wise, and will cast away the understanding of the prudent, saith the Lord. No course can be taken to disappoynt God of his reuenging purposes: for as the Prophet hath it, *The swift shall perish from the swift: and the strong shall not strengthen his force: neither shall the mightie saue his life: nor hee that handleth the bowe shall stand: and hee that is swift of foot shall not escape, neither shall hee that rideth the horse saue his life: And he that is of a mightie courage among the strong men, shall flee away naked in that day,* saith the Lord. So that without any personall exception, without any exclusive allegation, without any particular ones euasion, *Every tree, euery man not bringing forth good fruit, the fruits of holin sse and sanctification, shall be hewen downe, and cast into the fire.*

Euery tree not bringing forth Good fruit: Many in their own account passe for current Christians, and are perswaded they shall go for no lesse with God, when they are called to giue vp their accounts vnto him, if they do not bring forth bad fruit: if like the proud Pharise they can but plead for themselues, *Not guilty as other men, Extortioners, vnjust,*

Amos 2. 14,
15, 5.

*Omnis sine per-
sona. m. excep-
tione, sine ex-
cusationum al-
legatione, sine al-
cuius euasione,
Gent in locu.*

Luke: 8. 11.

adulterers : If they can say, We are no *Drunkards*, no *Swearers*, no *spendthrifts*, no *grinders* of the *Poore*, and the like : If like *Saint Johns Herbe*, which (as *Cookes* report) being put into the pot, procureth nor good nor hurt to the pottage : so if they *doe no hurt*, though they *neuer do any good*; if they be *honest harmlesse men*, as they are commonly stiled, such as neither meddle nor make with others : but live quietly, (it is no matter for religiously) among their Neighbours, all is well : they hope in God to goe to Heauen as sure as the best. *Alas*, *poore miserable Wretches*, how palpably, how grossely they deceiue themselves, *Ixion*-like embracing a *Cloud* instead of *Iuno* : like *Camelions* feeding vpon the *ayre* hope of that happiness they shall neuer find. Indeed, *Not to doe euill is commendable*; but *not to doe good, is culpable, is condemnable*. *Cast the unprofitable seruant into utter darkenesse* : there shall bee weeping and gnashing of teeth : And here in my text, Every tree not bringing forth good fruit shall bee hewen downe, and cast into the fire. Wee doe not reade that the *Rich man* in the Gospell dispoyled *Lazarus* of

Math. 23. 30.

Luke 16.

of any thing whereof he was possessed: yet because he did not open vnto him the bowells of compassion, and cause to be tendered vnto him wherewith to sustaine him in his want: therefore Hell mouth was opened to swallow him vp vnto euerlasting torments.

Now the reason is this, wee read in *John*, that *ἡ ἀναγμία ἐστὶν ἡ ἀνομία*. Sinne is the transgression of the Law: and the transgression of the Law is Sinne, and the wages of Sinne is Death. Now the Lords Mandates are as well Affirmative, for the ensuing of Good, as Negative, for the eschewing of Euill: and the Affirmative as well as the Negative vnder the Curse require exact obedience. So that, He is no lesse lyable vnto the Laws malediction *Qui omittit facienda*, which omitteth things to be done, then *Qui facit omittenda*, He which doth things to bee omitted. The last and great *Asises* will fully and plainly resolue this case, determine this point. for, Then shall the Sonne of man say vnto the Goates on the left hand, Depart from me yee cursed into euerlasting Fire prepared for the Diuels and his Angels: Here is the Curse. Heare wee the Cause: It

1. John 3.4.

Rom 6.23.

Matt. 25.41.

followeth, For I was an hungred, and yee gave me no meate : I thirsted, and yee gave me no drinke ; I was naked, and yee clothed me not : Sicke and in prison, and yee visited me not. Where we may see the bare omission of the good works of mercie the procuring cause of perpetuall misery : ratifying the Position in my Text, that euery Tree not bringing forth good fruit shall be hewen down and cast into the fire.

Now if *Euery Tree* not bringing forth forth good fruit shall be thus serued : how fearefully shall it fare with those trees that do not onely not bring forth good fruit, but also bring forth bad fruite ? *Si sola omisso aternioigne puniatur, vitiosa actio quid meretur ?* If the bare omission and neglect of a pious office bee punishable with euerlasting fire : what doth a vicious action deserue ? *Si sterilitas condemnatur, continuata impietas, facta delectatio, affectuosa peccati prosecutio quam diretorquebitur ?* If sterilitie and barrennesse be condemned : how direfully shall continued impietie, wallowing with delight in the stinking puddle of iniquitie, an affected prosecution of all vngodlinesse euen with

greedi-

Dismissum Car-
tholice in ioc. B

greedinesse bee tortured and tormented? If those shall bee thrust into Hell that haue not reliued the poore and needy in their want and miserie; what shall be come of such as lay violent hands vpon their Patrimony? If such as neglect the performance of Religious duties whether towards God or Man are guiltie of euerlasting damnation; How shall they escape the dreadfull iudgement of God which like the vnrighteous Iudge feare nor God, nor man: but liue in the wilfull breach of their Makers Lawes? If such shall most certainly be condemned as are onely barren in goodnesse: what shall be come of those that are also fruitfull in the damnable workes of darkenesse? If the Figgetree for not bringing forth good fruit must bee cursed, how shall the Vines of Sodome and Gomorrha escape which bring foorth bad fruite, fruite bitter as Gall, Deadly as the poison of Dragons.

O Consider this all yee that forget your God, that forget your owne good in being strangers from the life of God, least the Lord in

*Non miraris est
criminis huius
tolle e, qui cum
possi et habes
indigen ibus de-
negare. Ambr.
in quodam Ser.*

Luke 18 4.

Math. 21. 19.

Deut. 32. 17. 18.

psal. 50. 1.

his wrath *hew you downe*, and there be none to deliuer you. For if God spared not his blessed *Angells*, nor his beloued *Israel* when they brought forth the *curfed fruit of rebellion and disobedience*: how shall hee spare vs that are but *dust and ashes: Wormes* and not Men: by Nature mere *aliens from the Common wealth of Israel*, and *strangers from the covenants of promise*: seeing in lewdnesse of life and Conuersation we are nothing inferiour to the Collapsed *Angells* or reiected *Israelites*?

My beloued, I must ingeniously acknowledge with the Prophet *Jeremie*, *Puer sum, et nescio loqui*, I am but a child and know not how to speake: fitter like an Auditour to sit at *Gamaliels feete*, then like a Doctor in *Moses chaire*. Yet seeing the Lord hath called mee to *this place*, and put his word into my mouth: I beseech you suffer with all patience and reuerent attention, a word or two of premonition and exhortation. It may please God so to magnifie his strength in my weaknesse, as to make the wordes which hee hath taught mee effectually powerfull for the re-
forma-

Jeremy 1.6.

Acts 22.3.

Matt. 23.2.

formation of your liues, and consequently for the euerlasting saluation of your Soules and Bodies.

Shall euery tree not bringing forth good fruit bee hewen downe and cast into the fire? O lay this vnto heart with mee yee *Chariots and horsemen of Israel*, yee that are of the house of *Aaron* and the *Tribe of Levi*, my beloved fellow-labourers in the worke of the *Ministerie*. Let vs consider that the Lord hath committed vnto vs the *dispensation* of his *Word*, that most *precious and immortall seede* whereby Christ may be conceived in vs, and we become *spirituall Fathers* of many *Children* in Christ. O then let euery one of vs in the feare of God, according to the Talent wherewith we are entrusted, so labour in the Word to be found *fruitfull dispensers* of the Word, feeding the flocke of Christ concredited to our charge with sauory food *in season, & out of season*. that we may become *fruitfull* in begetting children vnto Christ for the enlarging of his Kingdome. Let vs remember that the *Church* is Gods *vineyard*, the *People* his *plants*, and we the *Ministers* his *hired seruants*, to

1
Clergy

1 Cor. 4. 1.
1 Pet. 1. 3.

1 Cor. 4. 15.

2 Tim. 4. 2.

2 Cor. 5. 20.

Serm. de Sancto
Benedictio Ab-
bate.

labour in his vineyard that it may yeeld forth fruit vnto the Lord. And though *Iohn Baptist* may haue a back-friend in *Herods court*, yet let vs not be put to silence, or discourag'd, but boldly with a hart strike with the Sword of the Spirit at the head of that Serpent Sinne, in whomſeuer we see it: remembring that wee are *Ambassadors* for *Christ*, One who is able to maintaine his cause euen against the *Devill* himselfe. But aboue all, let vs labour to put life into our labours, by bringing forth the fruit of good lining, that so wee may the better winne our people to entertaine the sincere Profession of the Truth, and saue our owne Soules at the day of the Lord *Iesus*. For as *Saint Bernard* most sweetly, *Sermo viuus & efficax Operis est, plurimum faciens suadibile quod dicitur, dum monstrat factibile quod suadetur*: Wee shall easily perswade the people to practise what we preach, when what wee preach, we practise. In a word, let vs remember, that as there it a *Va mihi si non euangelizauero*, a woe vnto the Minister if hee doe not labour in the Gospel: so there is a *va mihi si non bene vixero*, a woe vnto

vnto the Minister if he doe not liue according to the Gospell : for *euery Tree* that bringeth not forth *good fruite*, the fruite of *good liuing* shall bee *hewne downe* and cast into the *fire*.

In the next place thinke vpon this yee People of *this place*, of this *Ci-ty*, of this *Land*. Sure I am, there is no Nation vnder the Celestiall Poles, prof fessing the faith of Christ ouer which the Lord hath placed so *Learned*, so *Laborious*, so *Religious* a *Clergy* as ouer *This*. Consider how in it yee are blest of God, that so yee may blesse God when yee consider of it : Blesse God ? but how ! why, blesse him in Sacrificing vnto him the *Calues of your lippes* : Blesse him in consecrating vnto him the short remnant and *remainder of your liues* : Blesse him in a reuerend estimation of his *holy Ordinances* : In a word, Blesse him in your singular loue vnto those that are ouer you in the Lord, that are *dispensers* of his *sacred mysteries* : least yee bee *hewen downe* and cast into the *fire*.

And doe yee not so ? I would to
God

2.
Laytie.

Hosea 14.2.

1 Thess. 5. 12,
13.

God I could passe by you concerning these particulars, especially the *latter*, without apprehending any iust cause for your generall reprehension. It is a Sore I no more but touched, but named before, intending in this place to handle it more at large, and to apply vnto it a corroding Plaister, if it were possible, to draw away the malignant qualitie wherewith it is so much infested: that it is euen two'ne vp as high as Heauen, to the pulling downe (as is iustly to bee feared) vpon this Land, a sudden *Babel* of confusion, without some speedy reformation.

Gal. 4.15.

1 Kings 17.

I doubt not but there are *some Galatians* amongst vs that would *plucke out euen their owne eyes*, to doe *Paul* good. That there is *some Zareptan*, that would euen hazard the hastening her owne *hunger-staruing* to communicate vnto *Elishaes* necessities: for whose sakes, I am perswaded, the Lord hath been many wayes gracious vnto this *Land*, and suspended the infliction of his fearefull iudgements which for our sinnes wee haue long since iustly deserved. But alas, all these *Some*, these *Galatians*, these *Zareptans* are but a
small

Small Summe, scarce to be called a number, in respect of those that are contrarily affected. For as it was the sin of *Ieroboam*, with which he is branded vnto posteritie by the Spirit of God, that he made *Priests* of the *lowest* and *basest* of the *People*: so it is a sinne may be seene and read in *great characters* vpon the *foreheads* of most in this *Land*, that they make *Priests* the *lowest* and *basest* of *People*: the *lowest*, by depriuing them of their *allotted Maintenance*; the *basest*, by prosecuting them with all *vnreuerence*. Not to speak of the *former*, and *therin* of those violent, maleuolent, vnchristian-like courses wherein they are very frequent, and fruitfull for the dispoyling, and robbing vs of those reuenues God out of his holy wisdome hath set apart, and consecrated for the maintenance of those that minister and serue at his *Altar*, that so they might make the *Leuites* to stoope vnto them, and hang vpon their sleeves like *beggars* for their *Almes* and *voluntary contributions*. How vnreasonably do they load the *Prophets* of the Lord with all the injuries & indignities their deuillish malice can inuent? The sacred title of our

thrice

1 Kings 12.3.

thrice honourable Function is but a terme of disgrace in the mouths of these *scorning Ismaels*, whose malignant spleene is such, that they will not stick to strike at vs with the sword of their virulent tongues, euen in the *face of the world*, as we walke in the open streets. Nay, such is the height of their impudency, that they will not forbear to offer violence vnto the honour of our Calling, euen before Gods own face, euen in the *Sanctuary* it selfe, which hath alwayes bin reputed a place of priuiledge, as if they wou'd out-beard & out-braue almighty God himselfe. Is it possible such a *high-handed disrespect* and contempt should raigne where the Gospell of Christ is so plentifully, and so sincerely preached?

Hebr. 5. 20.

Iohn 1. 10, 11.

But I doe the lesse maruell at it, when I call to mind the base vsage wherewith the *Son of God*, that *High Priest for euer after the Order of Melchisedeck*, our Lord and Sauour Iesus Christ, was saluted in the dayes of the flesh: *He was in the world* (saith the beloued Euangelist) *and the world was made by him, and the world knew him not. He came vnto his owne, and his owne receiued him not.* Nay, they

they did not onely not receiue him, but did, as ye may read at large in the *History of his life*, prosecute and persecute him with a world of indignities, euen vnto the death. Now the *Disciple is not about his Master, nor the seruant about his Lord.* It is enough (saith our Sauour) for the disciple to be as his master is, and the seruant as his Lord. If they haue called the master of the house Beelzebub, how much more them of his household? Our Lord hath drunke vnto vs out of this bitter cup, and we must resolute to pledge him round. O thrice happy we, if wee could so apprehend it, that he is pleased to accept vs into his sufferings. For if we suffer with Christ, we may bee assured we shall also raigne with Christ. But vnhappy all those whose delight to grieue our spirits by their disrespe&tiue carriage and vnconscionable courses, shall make vs to be called *Great in the kingdom of heauen*: yea, thrice vnhappy and accursed, if they breake not off this their sinfulness by a more sanctified and conscionable course of life. We are indeed but weake *Earthen vessels*, as the Apostle stileth vs. We are sinfull men, men full of sinne, and therin not vnlike your selues

Math. 10. 2. 23

2 Tim. 2. 12.

2 Cor. 4. 7.

John 8.7.

1 Cor. 4.15.

Reuel. 1.1.

2 Cor. 5.20.

2 Kin. 2.23, 23.

Genes. 9.25.

selues : let him that is among you with out sinne cast the first stone at vs. Yet consider that we are your *Spiritual fathers* ; that wee are the *Angels of God*, and *Ambassadors for Christ*. It we be your *Fathers*, where is our *honour*? What though *Elisha* be bald? shall the children of *Bethel* cal him *Baldpate* unpunished? No, two Beares come out of the Forrest, and tare them in pieces. What though *Noah* be drunken? shall his sonne *Ham* mocke and deride him without a curse? No, *Canaan is cursed*, a *seruant of seruants shall bee vnto his brethren*. If we be *Angels of God* and *Ambassadors for Christ*, where is that *hommage* and *reuerence* you owe vnto vs in the name of our Lord and Master? Will an earthly Prince, which is but a piece of clay, take to heart as done to himselfe, whatsoeuer indignitie is offered vnto his *Ambassadors*? And will not Almighty God be sensible of that dishonour which is daily done vnto his *Ambassadors*?

I haue heard credibly related, how superciliously and contemptuously the *Palsgraues Countrey* hath looked vpon their *Clergie*. In what case that Countrey

they now standeth, I suppose the remotest Christian Region is not ignorant. I will not presume peremptorily to determine that this one sinne hath been the procuring cause of so fearefull a Iudgement. Thus much I am sure of, that the *contempt* of the *Messengers* of God cost *Ierusalem* a *desolation*. God is so tender ouer his Prophets, that he will not haue them so much as toucht: hee hath reprocued euen *Kings* for their sakes. So sensibly he is affected with the wrongs they sustaine, that hee taketh them as done to *Himselfe*. Do ye rob them of their *Tythes*? *Ye haue robbed me*, saith the Lord. Doe ye *neglect* and *despise* them? *Ye despise me*, saith Christ, *and him that sent mee*, euen God the Father. And wil not the Lord reuenge *these wrongs*? Yea, hath hee not already in some measure punished this land for them? Haue not the *Coales* your Forefathers haue stolne from Gods *altar*, set their *neasts on fire*, brought a curse vpon their substance, that it hath not thrived vnto a *third generation*? yea, whilst they and you haue *denyed* God his *Tenth part*, hath not God *taken away* your *Nine parts*, and giuen you onely a *Tenth*?

Againe,

2 Chron. 36. 15

Malac 3. 8.

Luke 10. 10.

Reuel. 3. 5.

Againe, hath not the Lord taken vnto him selfe many *conscionable* and *paine full Ministers*, which according to the course of nature might haue liued long, to haue bin *worthy Instruments* for your *euermlasting good*, because ye haue so *undervalue*d them, and set so *low an estimate* vpon them? But alas, my Beloued, these are but *flea bitings* if compared to the *remoouing* of our *Candlestick* from amongst vs: and is it not iustly to bee feared, that he hath euen at this present some such work in hand? I pray God he hath not. But say he doe continue the *light of his Gospel* amongst vs: yet what benefit can accrue vnto vs by *this light*, if we be *taken from it*, and *cast into utter darknesse*? his God can doe, and will doe, if wee doe not bring forth better fruit: for *euery tree that bringeth not forth good fruit, shall bee hewen downe and cast into the fire*. O consider of this, all yee whose *greatest glory* is to bee the *scourge* of the *Clergie*; lest that *High Priest* Christ Iesus take you in hand, and ye be made to howle eternally in *Hell*, for contemning his *Substitutes*, his *low Priest*es here on earth. Let the Word of the Lord, and the Ministers thereof

therof be *precious in your sight*, that you & your posterity may be *precious in the sight of the Lord*. Haue those that are ouer you in the Lord, & labour amongst you in singular loue, if not for their owne sakes, yet for their Masters sake, and for their workes sake, considering how like Candles they consume and waste themselues away to light you in the way vnto perpetual happines. Giue vnto them double honour, and cut them not short of their due *reuerence & maintenance*, lest the Lord in his fury cut you off from the state of mercy, lest ye be *hewen downe and cast into the fire*.

I haue, I suppose, not a little exceeded your *expectation*, I am sure, my first *intention* in giuing so much way vnto this last particular *extention*: but the time I haue borrowed of you in it, I will God willing, repay you to the full in the rest that follow.

Shal euery tree not bringing forth good fruit be hewen downe and cast into the fire?

My Honorable Lord, I will giue you but a word, take heed God doe not one day giue you a blow. Hee hath ordained you a *Magistrate* vnder his *Majestie*, and hath put the *Sword of Iustice* in-

3
The Lord
Maier.

to your hand. I would desire you to take notice, that he hath also an *Axe* in his hand: therefore like a good tree bring forth good fruits in that place wherein he hath set you: be the *Orphans father*, and the *Widowes husband*: be of a good courage, and bee zealous for your great Lord and Master, your Maker the Lord of hosts: protect and countenance the good; correct and cut down the bad, lest the Lord hewe you downe and cast you into *Hell fire*.

4
Judges and
Lawyers.

Ye Reuerend Iudges of the Land, and all ye that trauell in the *Study* and *Practise* of the *Law*, remember there is a dreadfull Judge aboue you, euen the Lord of Heauen and Earth, who will one day call all of you to a *strict account* for all your courses. Therefore like good trees bring forth good fruite in your seuerall places, as you will answer it at the *Barre* of his *Tribunal*. Let neither the feare of greatnes, nor *unrighteous Mammon*; let neither *private spleene*, nor *particular affection* so preuaile with you, as to *interturbe* and *uerturbe* the course of *Iustice*: but walk *uprightly* and *conscionably*, as hauing the feare of God before your eyes, lest he hew

you

you downe and cast you into hell fire.

All ye that exercise your selues in *Gi-
uill commerce*, come hither and consider
what I shall say vnto you. What will it
aduantage you to bee Lords ouer the
whole world, & to loose your owne soules?
Therefore so Sell and buy, and barter,
that ye make not *shipwracke* of a *Good
Conscience*; & loose the kingdom of hea-
uen into your Bargaines: that is, deale
honestly and sincerely with al men, as it
becommeth the *Servants of Christ*: and
doe not go about cunningly to intrap
any with termes of *Equiuocation*, and to
cheat them with *false Wares, Measures,*
and *Weights*: for these things are an a-
bomination vnto the Lord. But aboue all
things, take heed of that most frequent
and most fearefull custome of *swearing
worth and credit* into your *Commodities*;
lest while ye labour to make them mar-
chantable, and good penny-worths
with man: yee loose your credit and
your penny, that is, your *Crowne of
Glory* with God. Thinke vpon it, for
beleuee it the time will come, when
the Lord shall weigh you in his *Bal-
lance*, as he did *Belsazzar*, and shall, if
he find you too light, seperate you from

5
Tradesmen.

Luke 9.25.

Da 19.25.

the Kingdome of Heauen as farre as the *East* is from the *West*, and the *North* from the *South*: for euery *Tree* that bringeth not forth good fruite, shall bee hewen downe and cast into the *Fre*.

6
Married
folke.

Gen. 2. 24.

1. Thess. 4.

H. b. 13. 4

In the next place take notice of this all ye, whom the Lord hath linked together in *Holy and Honourable Matrimony*: that so yee may bring forth fruit befeeming so holy and so honourable an estate. Make conscience of performing those seuerall Offices and respects God in his Sacred Word requirerh of you one towards another. Bee Carefull Religiously and Constantly to obserue and pay thoe *Solemne* *vowes* yeemade before God and Men at the *Solemnization* of your *Nuptialls*. More particularly and principally seeing God hath made you *One* of *Two*, suffer not the *Diuell* to make you *Two* of *One*: but liue peaceably, discreetly, and loyally together: nourish mutuall affection, and possesse your vessels, that is, your bodies in holinesse and honour: and keepe your selues one to another as *undefiled members* of Christs Body, free from *lusting after strange flesh*, least yee bee hewen downe and cast into the *Fire*.

Againe

Againe, shall euery Tree not bringing forth good fruit be hewen downe and cast into the fire?

Consider this all yee whom the Lord hath blessed with the fruite of the Wombe, least this temporall blessing proue your eternall bane. Think it not enough that yee bring forth children into the world, and prouide for them an earthly inheritance: vnlesse yee also bring them vp vnto the Lord, and so fit them for the Kingdome of Heauen. Alasse, what is their first generation more then their Corruption? for they are shaped in wickednesse and conceived in sinne: and so poore Infants, *Damnati antequam nati*, they are damned before their mothers are deliuered: and being so, what is your Temporall prouision vnto them, though neuer so pientifall: if after their ioy in this World (if they know any) they be so farre from knowing any in the next, that on the contrary they lye howling in Hell flames for euer? If therefore you truely loue your Children, for their sakes vndertake a second labour, and bring forth this good fruite of your Fatherly loue towards them, once more travell in paine of them,

7
Parents.

Psalm 51.

Gal. 4. 19.

1. Pet. 1. 3.

Ephes. 6. 4.

1. Sam. 2.

but as *Paul* did of the *Galathians*, till *Christ* be formed in them: labour that they may be begotten a new in *Christ* by the immortall seede of the Word, and bee made heyres of the Kingdome of Heauen. Let it be your care, whatsoeuer it cost, to haue them brought vp euen from their *Child-hood* in the feare of *God*. That when they leaue this world, they may attaine vnto the Land of euerlasting life, there to raigne with *Christ* world without end. And if you will not doe thus much for *their sakes*, at least doe it for your *owne sakes*. For know, to bring forth this good fruit of true fatherly affection, to bee carefull for the *Spiritual* well-fare of your Children, and to promote and further it to the vtmost of your power, is a *dutie* *God* strictly inioyneth. And if through *neglect* hereof your Children rebell against *God*, he will require their blood at your hands. For as *God* doth visite the sinnes of the Fathers vpon the Children: So he doth visite the sinns of the Children vpon the Fathers. For an instance remember Old *Eli*: when his *Sonnes* trespassed against *God*, He did not sharply reprove and correct them: but suffered the to run on in their

Sins: & this was his ruine : In a word, remēber the Iudgmēt here threatned in my Text, & be moued thereby to bring forth the good fruite of true Fatherly affectiō: inltru& your Children in the feare of the Lord: reprove & correct thē whē they offend the Lord: *least the Lord bew you downe and cast you into the fire.*

In like manner yee *Children*, remember the Rocke out of which yee were *hewen*, the *Stocke* whereof yee are *stemmes* : your *Parents* from whom, next vnder God, yee haue receiued your naturall beeing. Oh wound not their tender hearts with your vntoward carriage and rebellious courses, the only course to *accelerate* and hasten their *heads* to the *grāue* : but like good *Children*, bring forth the good fruit of *filiall feare* and *affection*, that yee may *exhilarate* & reioyce their *Soules* to the *prolonging* of their dayes. Reuerence them *inwardly* in your hearts, & *outwardly* in your *Behauiour* : yeeld [vnto them] all *dutifull obedience* in the Lord, least ye pluck *their Curse* vpon your heads, and the Lord hearing it, *bew you downe & cast you into the fire.*

Yee that haue the care of Seruant:

8
Children.

9
Masters of
families.

Col. 4. 1.

committed to your charge, bring forth the Good fruite of *Good Masters* in your seuerall Families: doe vnto your Seruants that which is *iust and equall*, knowing that yee also haue a Master in *Heauen*. Command them not but in the Lord, and that *louingly*. Allow them a *befitting competency*, be it in matter of indument for the Backe, or aliment for the Belly; and doe not with-hold their *wages* from them. But aboue all, instruct them in the knowledge and feare of God, as well by your examples, as precepts: and allow not their *profanation* of the Lords *Sabaths* the least *Conuenance*: Least the Lord *hew you downe* and cast you into the fire.

10
Seruants.

And yee that are *Seruants*, serue your Masters *faithfully* both in word and *deede*: and obserue them with all *respectiue reuerence*, and submit your selues vnto them to obey them in the Lord, *least the Lord hew downe you also*, and cast you into the fire.

In a word, to drawe towards a conclusion, giue me leaue to drawe out an *Eare* or two of the *Corne* we haue already *inn'd*: for I feare growing too *voluminous* and large, in particularizing
fart c. 1.

farther. Yee haue heard how *gracious* and *bountifull* a God the Lord hath vowed to shew himfelfe vnto all those that submit themfelues *vnto his lawes*, and labour to serue him faithfully in *bringing forth good fruite* : in leading a holy and religious course of life: that he will reward and crowne their holy endeauours with an *eternall weight of Glory* in the kingdome of Heauen. Yee haue likewise heard how *seuere* and *terrible* a Iudge hee will reueale himfelfe vnto all such as runne *disobedient* and *rebellious courses*, that hee will wound the *hayrie Scalpe* of euery one that goeth on in his *wickednesse* : yea, that hee will hew downe and cast into the fire euery Tree not bringing forth good fruite. If therefore the sweete blessings of *Gerizim*, the louing mercies of God cannot worke vpon our rebellious hearts, to reclaine vs from our wicked wayes: let the bitter cursings of *Eball*, the dreadfull terrours of the Law make vs feare to offend: least the Lord in his wrath deliner vs vp vnto a *reprobate minde*, and in that fearefull estate hew vs downe: that is, by a violent Death rent our Soules and Bodies a sunder :
and

& cast vs both soule & body into the fire, to be intollerably & eternally tormented in the flames of Hel. My beloued, as God is *Jealous* of, so he is *Zealous* for his glory: if he be not glorified *a nobis*, of vs by our conuersion: he will be glorified *de nobis* vpon vs, by our confusion: if we do not turne *unto him*, he wil turne vs into *Hell*: for it is a conclusion so ratified, as neuer to bee repealed: that *Euery one* whether *Iew* or *Gentile*, *bond* or *free*, *high* or *low*, *rich* or *poore*: *Euery tree* not bringing forth good fruit, shall be hewen downe and cast into the fire. O then, let euery one of vs make a diligent search into his owne bosome, & iudge himselfe, least he be iudged of the Lord. Let vs dissect & rip vp that body of sinne which is within vs; not only that *Naturall corruption*, which we haue all alike succ. ssiuely receiued from our first Parêts, but also those *personal transgressions* which euery man hath made himselfe guilty of, more or lesse. Then hauing faithfully laid open our sinfulness, let vs look on it with a loathing eye & a lamenting heart: vnfeinedly deploing the time wherein to our *iust damnation*, had we our deserts, we haue not only brought forth no fruit, but also

naught

naughty fruit, fruite cursed & abominable: & herein, not only dishonored God our selues: but also, to our further damnation, drawn others to doe the like by our lewd examples: for which, let vs go with faith in the blood of Iesus Christ to the throne of Grace, imploring mercy at the hands of our heauenly Father, who is ready & willing to imbrace with the armes of his mercy, al such petitioning him for grace in the Name of his Sonne: & let vs for the time following, entertain this setled resolution into our hearts, faithfully to labor in the reformation of all those faultes we lament: And which is the consummation & perfectio of our repentance, let vs crowne our holy resolutions by putting them into action: by bringing forth fruit worthy amendment of life, as it is in the verse before my Text, or as it is here in my Text, by bringing forth good fruit, by leading in our seueral places & callings a right holy & religious course of life. For it is not a bare entertainment of better courses into our thoughts, of dead, of naked purposes: nor an outside of Religion, an outward conformity to the seruice of God, will preferue vs from the wrath to come: the

the former being but a bringing forth of good leaues, the latter but of good flowers, or if of fruit, but of such as is false and counterfeite: No, wee must either bring forth good fruit, that is, as ye haue heard, Fruit not onely outwardly beautiful and good in the eye of man, but also inwardly good and sound in the sight of God, or we must vndergoe the wrath of God be hewen down, and cast into the fire. Such fruit must euery Tree bring forth, and that

1. *Properanter*, presently.
2. *Abundanter*, plentifully.
3. *Pexseueranter*, perseuerantly.

*We must bring
forth good fruit*

I.
Presently.

First, we must bring forth good fruit *properanter*, presently; it is a taske wee must take in hand out of hand: as much is implied in the letter of my text, *Euery tree, in now, not bringing forth good fruit, that is, Now, presently* (for it is a word of the *present tense*, and doth vrge a *present taske*) shal be hewen downe and cast into the fire. This Speed is emphatically pressed in the first words of my text, *Now is the axe laid vnto the root of the trees*; as if the Baptist had more largely deliuered himselfe thus: It is no delaying the time of your turning vnto God: he hath

hath taried your leasure so long, that he is resolved to attend you no longer: therefore looke to your selues, God will now be but *a word* and *a blow*: for he hath already taken his *Axe*, the instrument of death, *into his hand*: yea he hath already *lifted up his arme* to strike: nay more, he hath so farre set forward his blow, that he hath euen *laid his Axe to the root of the trees*, resolutely determining to make his blow, to hew you downe *out of hand*, and cast you into the fire, if ye do not *presently repent*. & bring forth fruite worthy amendment of life. O then, my beloued, I beseech you let vs consider, that *now onely* is the time of making or marring our fortunes for euer. Alas, what is our life but a blast? *Spiramus, expiramus*: we breath, and instantly our breath is gone. So it is, that no man liuing can assure vnto himselfe the least moment of time beyond that which he doth at the very instant inioy. Indeed the *Deuill*, to lead vs on in our sinnes, would perswade vs, that *Nature* hath sealed vnto vs a *long Lease* of our liues; and that we need not as yet trouble our heads with repentance; there will be time enough for that *hereafter*.

But

*Penitentia sera,
taro vera.*

But the truth is, we hold this *fading breath* but as Gods *Tenants at will*. Hee may and will, if it please him, without the *least warning* take it away from vs. But suppose we may liue long, and repent time enough hereafter, for that *penitentia vera nunquam sera*, True repentance is neuer too late: yet are we sure we can repent when wee please? No, True repentance is the *gift of God*, and it is iust with him to *deny it* that man at his death, which hath so *carelessly neglected* it throughout the whole course of his life.

So that in a word, *in mora peris*, it is but a folly, yea extreame madnesse to dally and delay the time of our conuersion, considering the *imminent wrath* of God, and our own *frailty*. Sure I am, *As the tree falleth, so it lyeth*; as *Death leaueth vs*, so *Iudgement findeth vs*. Let vs therfore euen *Now*, whilst it is called to day, begin to worke out our saluation with *fear & trembling*: When the *night* of Death commeth, *no man can worke*. Let vs *Now*, whilst the *acceptable little time* of saluation lasteth, vnfainedly repent, and call vpon God for mercy. Let it suffice that we haue spent *the time past*
vpon

vpon the *lusts of our own hearts*, in bringing forth the *corrupt fruit of the flesh*, in *drunkenesse*, in *swearing*, in *profanenesse*, in *pride* in *uncleannesse*, and the like: Let vs *Now* begin to awake out of sin, and to walke in *newnesse of life*: lest the Lord do *suddenly* before we to much as dreame of it *hew vs downe*, and cast vs into the fire.

Secondly, we must bring forth good fruit *abundanter*, plentifully. It is the *Encomium* Christ giueth his Spouse the Church, that shee is an Orchard full of sweet fruits. And Saint Paul affirmeth of the *Romans*, that their faith was published throughout the whole world. & Rom. 15. I am perswaded, saith he, that ye are full of goodnes, & filled with all knowledge; and of the *Thessalonians* he affirmeth, that their faith did grow exceedingly, and their loue did generally abound. My beloued, these & the like testimonies of the Saints are recorded for our imitation. The plain truth is, God cannot away with *starneling trees*, such Professors as are *Non-proficients*. If therefore we mean to auoid the stroke of his axe, & to be freed frō the tormēts of *bel fire* thretned in my text, we must like good trees thrive in our spiritual estate, we must

2

Plentifully.

Cant. 4. 14.

Rom. 1. 8.

Rom. 15. 14.

1 Thess 1. 3.

W^hey God ex-
pelleth at our
hands bringing
forth of good
fruit plentifully.

1

2

* Tum pater
omnipotens
cunctis inditus
atber, &c. Aug.
2. G. org.

* Pax alit vi-
te, & sacros co-
didit tui iur-
detet v. nath
tella paterna
merum. Tib.
lib. 1. leg. 1.

3

must encrease and grow in grace and good-
nes, we must abound in every good worke
that may make vs perfit in Christ Iesus;
we must bring forth good fruit plentifully

And good reason hath God to require
it at our hands, considering the extraor-
dinary cost & care he hath bellowed vp-
on vs to this end and purpose. For first
as hath bin said before, he hath bin plea-
sed to sowe the pure seed of his Word in
no place so plentifully as in this land,
in no place of this land so plentifully as
in this Citie.

Againe, that it might take deep root
in our hearts to the bringing forth of
good fruit plentifully in our liues, hee
hath watered and refreshed this his In-
heritance with infinite remarkable re-
sistimonies of his singular fauour, as it
were with so many * sweete fructifying
showers from heauen: and to infuse a
quicken ng power into the ground of
our hearts: he hath caused the Sunne of
Peace, * the Mother of Plenty, for these
many yeares to shine vpon vs. In a
word, what medicinall courses hath hee
neglected, which in the iudgement of
man might conduce to the furthering of
our fruitfulness? He hath pared off our ri-

otom

otoms Twigs, and lopped off our luxuriant Branches, ript up our Kind, opened our Roots: that is, he hath scourged vs with sundry kinds of Crosses and Afflictions, that thereby hee might call vs backe from wandring abroad after the bewitching pleasures of Sinne, to serue Him the onely true and cuerling God, with a sound and vpright heart in all holinesse of life and conuersation. All which layd together, wee haue no reason to thinke, that praying vnto God in the Church once a weeke, the hearing of a Sermon once a moneth, a strict obseruation of the Saboth once a quarter, a Receiving of the Sacrament once in sixe moneths, a Feasting of the poore once a yeare will serue the turne. No, God will not be satisfied with such a Barren and Dwarfing Obedience: he will not bee contented with the Gleanings of Haruest, with heere a Bery, and there a Bery, as it was with the shaken Olive Tree, Esay 17. No, Euery tree must bring forth good fruit plentifully: for, Unto whom soeuer much is giuen, of him shall be much required, saith our Saviour.

So that it doth stand vs euery one in hand accordingly to endeavour the reall

Luke 12.48.

nen thy Bread to the Hungry, and couered
 the Naked with a Garment; thou hast not
 giuen forth vpon Vsury, neither taken any
 Increase: thou hast withdrawn thy hand
 from iniquitie, & executed true Iudgement
 betweene man and man: thou hast walked
 in Gods Statutes, and kept his Iudgements
 to deale truly. Thus farre halt thou
 gone, and in these good courses thou
 hast continued a long time, and in so
 doing hast done well: But tell mee,
 what will all this thy righteousnessse a-
 uaille thee, if afterward thou shalt fall
 away from God, and intangle thy selfe a-
 gaine in the filthinesse of the World, like
 the Dog that returneth to his owne vomit,
 and the Sow that is washed, to her wallow-
 in the myre? If the righteous turne a-
 way from his righteousnessse, and commit-
 teth iniquitie, shall hee liue? saith the
 Lord. No, All his righteousnessse that he
 hath done, shall not bee mentioned: In his
 trespassse that hee hath trespassed, and in
 his sinne that hee hath sinned, in them shall
 hee dye. Ezek. 18. Yea, It had been bet-
 ter for him neuer to haue acknowledged the
 way of Righteousnesse, (as the Apostle
 speaketh) then after hee hath knowne it,
 to turne from the holy Commandment de-
 liuered

2 Pet. 2. 20.

Ezek. 18.

2 Pet. 2.

liuered vnto him : For the latter end of that man, is worse then the beginning.

If therefore thou wouldst make sure worke for the good of thy Soule, and store vp comfort for thy selfe against the day of death, and that great day of wrath : then thou must not relye vpon thy former righteousness, as the *Rish man* in the *Gospel* did vpon the store he had treasured vp in his Barnes : and say, *Soule take thine ease*, and freely disport thy selfe hence-forward in the delights of sinne ; for thou hast already brought forth good fruit plentifully, which will serue thee for many yeares. No, thou must bring forth good fruit *Perseuerantly* : for it is not here said, euery tree, *Quæ non fecit*, which hath not brought forth good fruit : but euery tree *non faciens*, not bringing forth good fruit shall be hewen downe and cast into the fire : So that *fecisse non sufficit*, it sufficeth not formerly to haue brought forth good fruit, vnlesse thou continue in so doing *perseuerantly*.

No man, saith Christ, putting his hand to the Plough, and looking backe, is fit for the Kingdome of Heauen. *Sola perseuerantia singularis summi regis est*

Luke 12. 19.

Luke 9. 62.

Bernardus.

Quo clarior lux
 tibi & gratia
 effugiet, et gra-
 tiores penitus
 mundi ingrati-
 tudinem sibi ac-
 celtrare. Chem-
 iiii.

2 Pet. 1. 5 &c.

answering of Gods iust expectation, lest
 in the day of his wrath, wee haue the
 d eper share in his iust indignation. For
Quanto maior gratia, tanto amplior po-
stea peccantibus pœna, saith Saint Chry-
 sostome. God will at the Last day pro-
 portion out the punishment of a sinner
 according to the *meanes of grace* he hath
 afforded him in the time of his sinning
 At the worlds great Sessions it shall go
 harder with *Chorazin* and *Bethsaida*,
 then with *Tyrus* and *Sidon*: it shall
 goe harder with *Capernaum*, then with
Sodom: because God did more abound
 in the *meanes of grace* to *Chorazin*,
Bethsaida, and *Capernaum*, then to *Ty-*
rus, *Sidon*, and *Sodom*. Seeing there-
 fore it hath pleased God to deale so li-
 berally with vs in the *meanes of Grace*:
 let vs in the name of God endeaour
 in some proportion to answer his boun-
 tie in our *measure of grace*. Let vs la-
 bour to be full of the *sweet fruits* of the
 Spirit: Let vs labour to bee strong in
 the Faith, and (as Saint Peter speaketh)
 With our Faith let vs ioyne Vertue; With
 Vertue, Knowledge; With Knowledge,
 Temperance; With Temperance, Patience;
 With Patience, Godlineffe, With Godlineffe,

Bro-

Bro-
 Kin-
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 may
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 T
 prou-
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 ly. I
 dier
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 beene
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 More
 there
 eaten
 shine
 bours
 storea
 hast ff

Brotherly Kindness; and with Brotherly Kindnesse, Love. In word, let vs labour to abound in euery good worke, that may make vs pleasing and acceptable vnto God: let vs bring forth good fruit, Abundanter, Plentifully.

Thirdly and lastly, lest all our labour proue but in vaine, we must bring forth good fruit *Perseueranter*, Perseuerantly. For to what purpose is it, if a *Souldier* at the first onset courageously encounter with the *Enemy*: and before he hath obtained the victory, throw away his *Armes*? Or what doth it profit a *Mariner* to commit himselfe to the Sea, and to enioy the benefit of a faire gale of Wind euen vnto his desired *Ports mouth*: if then the wind doe turne, and so turne him backe againe before hee can thrust into the Port? Happily thou hast beene just, and hast done that which is lawfull and right, as it is in *Ezec. 18. 5.* More particularly, as the Prophet there expresseth himselfe, Thou hast not eaten vpon the *Mount aines*, nor lift vp thine eyes vnto *Idols*, nor defiled thy neighbours wife, nor oppressed any, but hast restored to thy *Debtour* his *Pledge*: thou hast spoyled none by violence; thou hast gi-

3
Perseuerantly.

Ezek. 18.

uent thy Bread to the Hungry, and couered the Naked with a Garment; thou hast not giuen forth vpon Vsury, neither taken any Increase: thou hast withdrawn thy hand from iniquitie, & executed true Iudgement betweene man and man: thou hast Walked in Gods Statutes, and kept his Iudgements to deale truly. Thus farre hast thou gone, and in these good courses thou hast continued a long time, and in so doing hast done well: But tell mee, what will all this thy righteousnessse auaille thee, if afterward thou shalt fall away from God, and intangle thy selfe againe in the filthinesse of the World, like the Dog that returneth to his owne vomit, and the Sow that is Washed, to her Wallow in the myre? If the righteous turne away from his righteousnessse, and committeth iniquitie, shall hee liue? saith the Lord. No, All his righteousnessse that he hath done, shall not bee mentioned: In his trespassse that hee hath trespassed, and in his sinne that hee hath sinned, in them shall hee dye. Ezek. 18. Yea, It had been better for him neuer to haue acknowledged the way of Righteousnesse, (as the Apostle speaketh) then after hee hath knowne it, to turne from the holy Commandment de-
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Luke 9. 62.

Bernardus.

Matth. 24. 13

Reuel 2. 10.

2. Tim. 7. 8.

liq. (saith a Father) *ea enim sola est heres regni Cœlorum*: Perseuerance is the only Daughter of the King of Heaven, for she only is Heire to the Kingdome of Heaven. therefore saith our Sauiour to his Disciples, *Qui perseverauerit*; he that continueth to the end shall be saved; and to the Church of Smyrna, *Be thou faithfull unto the death, and I will give thee a Crowne of Life*. And upon these termes doth Saint Paul assure himselfe, and every faithfull Christian a Crowne of righteousness: *I have fought a good fight, and have finished my course; I have kept the faith. Hence forth is laid up for me the Crowne of righteousness, which the Lord the righteous Judge shall give mee at that day: and not to mee only, but unto all them also that love that he appearing. The absolute necessity of this Perseuerance for all such as expect the Happinesse of a better life, hath so deeply sunke into the thoughts of Gods Children in all ages, that they have constantly resolved to suffer the bitterest torments the pregnant malice of the Diuell and his Factors could inflict upon them; rather then to loose the blessed hope of their Heavenly inheritance*

risance. If therefore wee respect our Future Happinesse, let vs not bee like th plant *Ephemerion*, which doth spring and flourish, and fade in a day: but as the *Olive tree* flourisheth and fructifyeth all the yeare long: so let vs continue in bringing forth good fruit *perseuerantly*. To be short, the way to Heauen though it be *Narrow* yet it is *Long*: and our life at the *Longest* but *Short*. Let vs therefore, that we may the better compass so great a Iourney, get vp betimes out of our beds of Sinne, euen in the morning of our age, at the first houre of the day; and quickly make our selues ready, that so we may set forth betimes towards the *Celestiall Canaan*. And when we haue once set our feete in the way of righteousness, the direct and only Rode to that Holy Citie, If at the end of our liues, when we can trauaile no longer, wee would rest in *Abrabams bosome*: let vs labour to imitate him in his iourneying vnto the *terrestriall Canaan*: that is, let vs *eundo pergere*, still bee going forward from grace to grace, whatsoeuer *Remoraes* doe encounter vs in the way, whatsoeuer afflictions doe befall vs.

Gen. 12.

Reuel. 3. 19.

Reuel. 1. 8.

2 Cor. 2. 16.

Micha 7. 4.
Math. 7.

hauing our eies fixt vpon those heauenly ioyes, whereof the troubles and afflictions of this life are not worthy. The older we grow in yeares, the more let vs grow in goodnesse : Let our Workes, our Loue, our Seruice, our Faith, our Patience be like the *Thyatirians*, more at the last then at the first. Thus like good Trees, bringing forth good fruit presently, plentifully, perseverantly ; wee shall at length bee brought by him who is *Alpha* and *Omega* the *beginning* and the *ending*, vnto the *beginning* of that vnspeakable Happiness which shall haue *no ending*.

But happily you will reply in the words of Saint Paul, *τις πος ταυτα ικανος* ? who is sufficient for these things ? Is not our Father an *Amorite*, and our Mother a *Hittite* ! The best of men by Nature is no better then a *Briar*, a *Thorne*, a *Thistle*. And doe men gather *Grapes of Thornes*, and *Figges of Thistles* ? *Ex Spinis non nascitur Rosa*. Such as is the Tree, such is the Fruite. Tis true : And therefore to bring forth Good fruit presently, plentifully, perseverantly, we must be *ingrafted* into the true *Vine*, and abide in it. *Perseuere in the Vine*

Vine, saith Christ, and yee are the branches. He that abideth in me, and I in him, the same bringeth forth good fruit: For without me ye can doe nothing. If a man abide not in mee, hee is cast forth as a branch that is withered, and men gather them, and cast them into the fire, and they are burned. But how are we ingrafted into Christ? by Faith. How doe wee abide in Him? By Loue. How doth He abide in vs? by his Holy Spirit: through whose gracious opperation we are inabled to bring forth the good fruits of the Spirit: Now for asmuch as no Arme of Flesh can command this Faith, this Loue, this Holy Spirit,

John 15.5.

verse. 6.

Therefore

O LORD GOD, wee doe here in all humilitie ad-dresse our selues vnto thy diuine Maiestie, entirely desiring thee in mercy to looke downe from Heauen vpon vs miserable wretches heere on earth. Wee acknowledge, O Lord,
and

and thou knowest, that of our selues wee haue no power to order our wayes aright vnto thee : for wee are a crooked generation, a people by nature the children of wrath : so that if thou shouldest leaue vs to our selues, we must looke for no lesse, then like fruitlesse Trees to bee hewen downe, and cast into the fire. But, good God, remember that thou art our Creatour, and we thy Creatures : that thou art our Father, and wee thy children. Oh, neglect not the work of thine Hand ; neither suffer vs thy children to perish : but looke vpon vs in the sweet compassions of a tender

der hearted Father: for the blood of Christ pardon all our sinnes past: throw behinde thy backe those cursed fruits we haue hitherto continually brought foorth to the dishonour of thy Great and Glorious Name, that they may neuer be layd vnto our charge: and enable vs for the time to come to doe what thou requirest, and then require what thou wilt, and we will doe it. O Lord stretch foorth thine hand, and engraft vs by a true and liuely Faith into the Body of thy Sonne Iesus Christ. Dwell in vs, O heauenly Father, and blessed Sonne by thy holy Spirit: that by the gracious

cious and powerfull operation thereof, like good trees we may bring forth good fruit, that we may euery day more and more abound and increase in grace and goodnesse, till wee come to bee perfect men in Christ Iesus. Graciously heare vs, most mercifull Father, and graunt vs whatsoever thou knowest to bee good for vs, and that for thy Sonne and our Sauour Iesus Christ his sake. To whome with thee and the blessed Spirit, bee ascribed of vs and of all thy Saints, all praise power and Glory for euer. *Amen.*

FINIS.

